

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaastical Affairs.

THE TIMES ON THE BIRMINGHAM CONFERENCE.

ON the various phases of the question of disestablishment the *Times*, to use a vulgar simile, is "as good as a play." Its performances on this theme are extremely diverting, if only for their variety of purpose and tone. It dances round its subject with a succession of changes in step and gesture, the contemplation of which is always amusing. Professedly, we believe, it represents in its columns the shifting aspect of public opinion, or, in other words, of opinion on public affairs prevalent at the time being at the West-end political clubs. Its very antics are supposed to mean something, and by that considerable portion of its readers who have no source of independent thought in their own minds, it is used as a text-book of political comment. On the subject of Church and State the *Times* has veered about like a weathercock on a stormy day. Now it is here, now there, sometimes pointing in one direction, then in the opposite one, according to the immediate object which it has before it. Of course, it is always oracular, and, like most oracles, may be differently interpreted by different parties. But, generally, some instruction may be gleaned from its line of observation, which seldom or never points anywhere unless impelled by a passing gust of opinion.

The *Times* has thought fit to comment upon the Conference of the Liberation Society at Birmingham, the proceedings of which we reported in a Supplement to our last number. We are not sure that we should else have recalled the attention of our readers to the gathering. It needed no interpretative, nor supplementary, remarks of ours. It was itself, if we may so say, its best exponent. As a local demonstration it was a grand success. As a deliberative meeting, it exhibited all the freedom of individual opinion, sentiment, and expression, supposed to be desired on such occasions. We cannot say that we missed any element of thought, or of feeling, usually displayed in connection with such assemblies. There were prominent representatives of widely different schools of both religious and political belief. The speakers, to those who know anything of them, or of their reputation, were above suspicion as to the honesty of their aim and the "courage of their convictions." They

had a common object, and as common-sense men they pursued that object by the trains of argument apprehended by each of them to be most suited to the occasion. Each, as became gentlemen, so steered his utterances as not to come into needless collision with others seeking the same destination. In all this we saw nothing differing from what we have been accustomed to see—nothing exclusive, nothing intentionally denominational; but something which, as a whole, evidently took and kept hold of a multitudinous audience without compromise of principle on the part of the several speakers, and without any lack of interest on the part of those who came to listen only.

The *Times* sketches the proceedings of the day in a rather grimly sportive style. It gives a caricature outline of the proceedings much after the same fashion as *Vanity Fair* was wont to present to the public portraits of conspicuous men—the fundamental type of which was that of an ape. The description may be allowed to pass as a not unfair one, considering the point of view from which it was sketched by the *Times* writer. It was meant to cast an air of contempt over the whole business which it undertook to summarise. We are accustomed to this kind of performance in the leading journal. It is usually derisive when it supposes that it has to deal with a power not in ascendancy. It kicks those who are down. It herds with those who are imagined to be powerful. It seldom or never sympathises with a minority. It execrates the unfortunate and the weak, or those whom it judges to be such. It resembles in this respect the "fat and greasy citizens," over whose heartlessness the melancholy Jacques so pertinently moralises. It would be extremely foolish to find fault with this. The world is a bully; the *Times* accurately represents the world.

But the writer who comments upon the Birmingham Conference has, of course, a *pièce de résistance* in his article. It is not all froth. There is something more really, as well as more apparently, solid than contemptuous caricature, at which no one can look without smiling, and no one can reflect upon without a sense of shame. As a sort of associate or consort picture with the caricature before mentioned, the writer in the *Times* indicates the venerable antiquity and the social prestige of the Church of England. "It never seems to occur," he says, to the members of the Liberation Society, "that the Church in every parish is the representative and heir of the religious and moral influences which moulded the life of this country for some eight or nine centuries before the Reformation. Ever since then the Church, the Bible, and the Prayer-book, have been the constant factors in the growth of English life, under whatever varieties of political condition. . . . The Church of England is second to no institution in the land for its antiquity, its venerable character, its enormous historical and present influence, and the vast religious and moral force stored up in its associations." Well, there is truth in this, but it is truth which the friends of religious equality have never shrunk from recognising. Perhaps, however, no small number of them would say, on the other hand, that there is an institution even older than that of the Church of England, which also may be called a Church, which is also in possession of the Bible, which also is the representative and heir

of a vast store of religious and moral associations and influences, and which may be regarded as a constant factor in moulding the character and life of the English people. It is Christianity, to the exclusive embodiment of which we are not aware that the State-Church can, in these times at least, make any claim. It has been said that at the Reformation there was no "solution of continuity," and that the Church of England was subsequently to that event the same Church of England as before, just as a person who has washed his face is the same person after it has been washed. If historical sentimentality is pleased with this presentation of the case, and regards it as practical, we might remind those who accept it that a stronger and more vivid presentation of it is possible. The Church of Christ was an institution fairly established in the world long before the Church of England. It is far more venerable for its antiquity, and comprehends a far larger store of religious and moral influences arising from association. Liberationists contemplate no "solution of continuity" in seeking to place the Church in England upon a footing which is not political. When they have washed, not the face only, but the whole body, from that defilement which comes from its alliance with political power, the Church will still be the same in substance as it was before, but purer, more spiritual, and more efficient as an agency of regenerative power. There are myriads of people in this country who believe that—myriads in whose minds the belief is latent. Does the *Times* writer suppose that Liberationists have never taken these things into account, or imagine that the world and the Church will stand still in awe of an historical sentiment which, even regarded merely as a sentiment, can be out-matched? There are two sides to the representation thrust before us in the *Times*, article; and, whether the writer knows it or not, the side which is associated with the freedom and independence of associated Christian life is becoming, and will increasingly become, the more common as well as the more impressive of the two. The real will bear the palm from the spurious whenever they may come to be seriously compared.

BISHOP MAGEE IN REPLY TO MR. BRIGHT.

THE Bishop of Peterborough, in celebrating the reopening of the parish church at Rushden, Northants, took the opportunity of delivering what the local reporters call "a telling reply" to Mr. Bright's Birmingham speech. Mr. Bright, it will be remembered, attacked the Establishment, not the Church. And so far as we can gather from the accounts that have reached us, the most plausible part of Dr. Magee's answer amounts to this: that the Church is not so very much established after all, and that it affords many brilliant testimonies to the power of the voluntary principle. Of this, however, we have never had any doubt; and the obvious rejoinder to the bishop is that if the Episcopal Church exhibits its greatest virtues precisely when it relies most on the free action of religious faith, its highest interests would be served by leaving it entirely dependent on such fruitful resources. It seems that during the last six years Rushden has seen a parsonage and schools built, the church restored, and a corresponding restoration of religious life. No Christian man, however much opposed to the State-Church principle, can fail to be gratified with results like these. But as

there have been no church-rates during those six years, and no parliamentary grants would affect any of these objects except the building of the schools, we presume that by far the larger part of this work has been accomplished by the free-will offerings of those interested in the religious welfare of the neighbourhood.

The bishop added that "if every parish in England was as well worked, and exhibited as much harmony between pastor and people as he was glad to know there was in Rushden, he should have very little fear" of present dangers. We have not the pleasure of any particular acquaintance with this happy parish. But the above language suggests such an approximation to unanimity of religious opinion as even the most sanguine bishop can scarcely expect to find, unless in those exceptional parishes where the vendors of desirable livings are able to advertise "no Dissenters." And the question is not, how this kind of harmony in religious work might best be promoted under some utopian and generally impossible conditions; but how it can be secured in a country where no single church can claim to embrace anything like half the population among its *bond fide* members. Surely, even the Bishop of Peterborough, however peculiarly gifted by nature with qualities rich in the eloquence of scorn, would hardly go so far as to say that the only object to be considered is the harmonious working of those pastors and people whose views he happens to approve. All parishes cannot be Rushdens, however much it may be desired. In most parishes there are several pastors; in some there are dozens or scores. In such places the harmony between one pastor and his people is scarcely sufficient to satisfy the Christian ideal, or even the national demand for justice and peace in matters pertaining to religion. And if it is a subject for ecstatic rejoicing when a Syrian or Armenian prelate graces an Anglican service with his presence and assistance, we can hardly understand how it can be wholly unimportant that parochial harmony should embrace the Independent and Baptist pastors and people, as well as the Wesleyan preachers and congregation. We wonder whether any bishop of the whole bench really believes that this wider harmony is likely to be promoted by persistence in a system which gives to one pastor and his people special privileges, and the right of support out of national resources.

But even if we consented to ignore the prevalent Nonconformity which in the eyes of prelates appears to be so insignificant and evanescent a phenomenon, we are not sure that even then Dr. Magee's argument from his model parish would hold good. His position is that "the great secret of the well-being of the Church of England is honest, hard, successful parochial work." That this is true of the Church as a religious communion we are very sure. But the whole context compels us to assume that by the Church of England the bishop means the political establishment of religion. He believes that the more zealous and devoted the clergy become, the more secure will the Establishment be against the wave of agitation that threatens it. This may perhaps sound very plausible to some people; but it can only be to those who ignore all the facts of recent church history in England; and not a few facts of human nature as well. First as to recent Church history: we suppose even a bishop will hardly deny that disestablishment was never more seriously and anxiously discussed than it is now. At any rate, forty years ago it was regarded as a wild dream of a few scatter-brained fanatics, which might afford a passing laugh at a visitation dinner, but otherwise was unworthy of notice. Now, on the other hand, it is the one theme that stirs genuine political feeling; and an episcopal charge without allusion to it would be as startling as a bishop in the pulpit without his lawn sleeves. What is the reason of this change? On Dr. Magee's theory that "honest, hard, successful parochial work" is the safety of the Establishment, we ought to conclude that forty years ago every clergyman was a saint, and every parish the scene of a perpetual pentecost; but that since that time there has been a constant falling-away and degeneration, ending in a general neglect of duty. But everyone knows that precisely the contrary is the fact. Mr. Gladstone, in his late article on "Ritualism and Ritual," says that at the former period "the actual state of things was bad beyond all parallel known to him in experience or reading." Not only "the baldness of the service," but, "above all, the coldness and indifference of the lounging or sleeping congregations" formed a spectacle "without parallel in the world for its debasement." Now, on the contrary, the revival of "honest, hard, parochial work" has rekindled the spiritual life of congregations, and whatever fault may be found with excessive zeal in some directions,

at least the services are not of a kind to encourage "lounging and sleeping." Is it not a little strange, on Dr. Magee's theory, that, taking these two periods for comparison, the safety of the Establishment is found to be not in direct but in inverse proportion to "honest, hard, parochial work"? Do not facts suggest the obvious reflection that while the golden chains of political privilege are easy enough to a somnolent Church, they are found seriously to hamper her freedom of movement when she awakes? Nor is it difficult to find a key to the paradox in some well-known traits of human nature. Zeal cannot be bottled up like steam and forced to expend its force in certain prescribed channels. Like vital energy it demands free development, and its results cannot be limited by convenience or political considerations. If every parochial clergyman could be drugged down by Episcopal charges to the precise degree of zeal that is considered safe, many dangers might be avoided. But drugs have a trick of lowering the vital energy; and then what becomes of the "hard parochial work"? The whole argument of Dr. Magee on this point is a fallacy from beginning to end.

But what are we to say of the amazing and arrogant feebleness of the bishop's reply to Mr. Bright's stricture on the evils of the patronage system? It was a very poor joke to suppose that "from the time of the Reformation until now, the one halcyon moment of pure patronage consisted in the too brief period in which the right hon. gentleman himself was an ecclesiastical patron." But it was a poorer evasion of patent facts to say that "disappointed men are not always the best judges of their own merits." The whole system of appointment to offices in the Church is so dependent on personal interest or political considerations, that promotion by merit must necessarily be the exception rather than the rule. Bishop Magee himself may be one of the exceptions. But he has no right to let his own experience blind him completely to notorious facts. In truth, the real reason for his obstinate adherence to the patronage system peeped out when he said that the only substitute he knew of would be popular election. He ought to remember that in popular election everything depends on the fitness of the constituency. But it is a disestablished church alone that can provide a constituency trained and moulded under her own spiritual influence.

ECCELESIASTICAL NOTES.

ANOTHER attempt is to be made to induce the State to allow the Established Episcopal Church a few more bishops. The advocates of an increase of the Episcopacy have had a painful and humiliating experience. They have tried Government after Government, and each, in turn, has declined to accede to their request. The reasons, no doubt, if various, have been satisfactory. One can quite imagine a Government not desiring to see any increase in the number of politico-ecclesiastical functionaries, or believing that there are sufficient for the practical good of the Church already, or believing that no increase would greatly redound to the religious usefulness of the Establishment. But with any or no reasons, if the Government for the time being declines to give its assent to such an increase, whatever Churchmen as such may think or desire, no increase is practicable. They are bound by the fetters they have placed upon themselves, and can only regain the natural freedom of a Christian community by themselves snapping their fetters asunder.

Lord Lyttelton—but we do not know—has, on this occasion, probably, a chance of success. He does not care for the humiliation of asking for the permission to establish more bishoprics. He is undergoing it as bravely as can be, and perhaps he has information that no serious opposition will be offered to him. The bill which he has brought forward is now published. It gives liberty to the Ecclesiastical Commissioners to prepare, from time to time, schemes for the erection of new bishoprics; to define their dioceses, to name their cathedral churches, to declare the nature and amount of their endowments, to apportion their patronage with existing bishops, and to propose deans and chapters with canons "residential and non-residential." Each new bishopric, and dean, and chapter is to be a body corporate; they are, in all respects, to be under existing regulations and all schemes are to be submitted for approval to Her Majesty in Council. With regard to the incomes of such bishoprics, deans, and chapters, it is provided that the Ecclesiastical Commissioners are not to apply any portion of their common fund to their endowment, and that no scheme

shall be submitted until a sufficient property or sum of money derived from "voluntary" gifts or bequests, shall have been paid to the Ecclesiastical Commission. It is also provided that no scheme shall take effect until six weeks after it has been laid before Parliament; nor if, within that time, either House of Parliament shall have addressed the Crown in opposition to it. Lastly, it is provided that the number of lords spiritual shall not be increased, but that, under certain circumstances, the new bishops shall be eligible, in their turn, on the occurrence of a vacancy amongst the lords spiritual, to be summoned to Parliament. Such is the measure, and its production will give occasion for some rasping remarks, not necessarily from Nonconformist pens, upon political bishops in general, and upon present political bishops in particular.

It is remarkable that, just before this bill was brought in, the *Church Review* should have taken up that very disagreeable subject—the established legal mode of appointing bishops to their offices. It says:—

One of the most important questions of the day relating to the Church is doubtless the highly unsatisfactory method which at present obtains of election to the episcopate, and we venture to think that this difficult matter will in a few years be coming more and more prominently to the front. Assuredly it must be admitted by every unprejudiced person that in this fundamental matter of the election of her prelates the Church of England is not only absolutely silent and muzzled, and is in no way working conjointly with the State (as she is ever supposed to be), but is acting in servile bondage and submission to the Crown.

Very well. Lord Lyttelton's Bill is another instance of this "servile bondage," and that bondage he proposes to strengthen.

It is also remarkable that a writer who, many years since, made a communication to the *Guardian* on Disestablishment, which then attracted no little notice, should, just now, have a second time taken the field. Writing to that journal last week, the Rev. C. A. Fowler, of St. Margaret's, Canterbury—the correspondent in question—reminds his readers of his previous communication. Having no desire to take a dishonest advantage of what he now says, we should state that Mr. Fowler, when he first wrote, inclined towards disestablishment, but that he now says, "Years and subsequent experience of the working of disestablished churches have caused me to modify my views on the subject." So he now says:—

Granted that such a freedom from Erastian tyranny would cause a buoyancy in the spiritual action of the Church, especially at first, yet this would soon subside, and leave us, I fear, a prey to internal discords and divisions: for we must never lose sight of the fact that established or disestablished the spirit of disunion, party spirit, will never leave us. The virus would be poisoning the life-blood in the one as well as the other.

I regret, therefore, in the face of the coming crisis, to hear on all sides, especially from the younger ones among us, the cry "to go in for disestablishment," as a panacea for all our evils.

We may rest assured that it will come: be thrust upon us quite soon enough without going out to meet it.

May we be prepared for either alternative! We should feel neither dispirited nor elated at the idea, but trim our sails to the wind from whichever quarter it blows, trustfully and thankfully.

Afterwards we have an expression of opinion that in face of the coming crisis "something must be done," and Mr. Fowler proposes his scheme of readjustment. We quote his proposals at length in order to show the tendencies of some moderate High-Churchmen—first what they wish, and secondly what they would give up:—

1. Some modification of the royal supremacy. Times and circumstances during the lapse of 300 years have practically altered the action of the royal supremacy since the submission of the clergy to Henry VIII.

The namby-pamby kind of supremacy with its mock *præsumptiva* needs but to be touched, and it will shiver and crumble into nothing. It is now a bugbear to frighten weak minds.

The royal supremacy now is no longer royal—it is the supremacy of the Premier: he again is the mouthpiece of the House of Commons, and this latter represents the nation, so that the supremacy is that of the nation; and when we come to think of what heterogeneous atoms this latter is composed, its incongruity must strike every one. Circumstances are changed since Hooker's time, when the Church and nation were identical, or rather different sides of the same picture.

2. The Church's right to some voice in Episcopal appointments.

The unreality of the *congé d'élire*, the insulting process of an episcopal confirmation at Bow Church, where we are impaled on the horns of this dilemma—we are cited to appear to state objections to the bishop-elect; so that if we refuse to appear we are pronounced contumacious (*sic*), and if we do we are told we cannot be heard. The archbishop sits only ministerially, not judicially. A manifest mockery!

The want of joint action between bishops and priests is notorious, and it is chiefly owing to this mode of their appointment. If the clergy had some voice in their selection they would yield them more deference and a more ready obedience.

3. A new appellate tribunal for doctrinal cases. This *vezala quæstio* opens too wide a field at present.

Perhaps the most satisfactory one would be the Upper House of Convocation (always supposing the bishops to be the elect of the clergy), assisted by learned professional experts.

4. The withdrawal of the bishops from the House of Lords.

They do no good there except to take care of their own interests. They do not represent the Church or the clergy. Good Church laymen would represent them much better in either House of Parliament. And the advantage of their withdrawal would be a saving of expense (what a vision of Episcopal equipage, of bishops' wives and daughters and powdered lacqueys arise before one as concomitants of the London season), and a saving of time which might be spent in their own dioceses. Half their present income would suffice, and the other half go to twenty-five new bishoprics.

5. The privilege of exercising some species of discipline over unworthy members. At present the Church's hands are tied. Probably she is the only spiritual body which is unable to exercise, even in a modified way, the power of the keys. No Church can be in a healthy state which lack this power. It is a blot on her system. We yearly lament it as often as Ash-Wednesday comes round. But no remedy is ever applied. Consequently she is open to the taunt of the Nonconformist, that "she ruins more souls than she saves."

These are the salient points upon which a readjustment of the Church's relations with the State might be based. A wise, farseeing statesman should never lose sight of them. Otherwise a day will come when they will be forced upon him.

This is very wisely put. It amounts to freedom without disendowment, the spiritual peers being thrown over as a compensation. But this writer does not seem to know that we shall get rid of the spiritual peers without being compelled to give anything in return. Why should we? However, we commend to serious attention his grave and candid letter, which, notwithstanding his revised opinion as to disestablishment, we have personally read with no little gratification.

But, while Mr. Fowler has revised his opinions in one direction, we have another clergyman confessing to a revision of his opinions in the opposite direction. This is the Rev. D. D. A. Daunt, of Whittington, Salop, who, writing to the *Church Review* of last week upon ecclesiastical legislation and patronage, expresses his opinion that "there is but one remedy for this corrupt state of affairs—in short, disestablishment." This follows:—

It has taken me, a staunch Conservative, a long time to arrive at this conclusion; and even now if I saw any cure but disestablishment for evils which seem to me closely allied to State control, I would gladly welcome it. I have on more than one occasion, at public meetings and in newspapers, advocated the continuance of the connection of Church and State. But when I regard minutely the numerous ecclesiastical abuses which Parliament ignores, which the bishops as a body tolerate and a few of them even encourage—and when on the other hand I regard the Episcopate-hysterical legislation of last session, its mischievous and one-sided aspect—I am compelled in mere honesty to admit that the blessings, and they are many, resulting from the connection of Church and State do not compensate for the evils which at present that connection shelter.

Very naturally, the proceedings at the City Temple last Thursday week, when Mr. Fremantle was prohibited from preaching, have attracted the attention of church journalists. Of course, the bishop's action is approved. The *Guardian* says that he deserves "the gratitude of all Churchmen for so manfully and boldly doing his duty." Then follow some remarks, which our readers will perhaps lay to heart:—

But, looking at the matter on broad grounds of principle, common sense will declare that, while there is a Church of England, the very fact of its existence must draw with it important consequences, which such playing at equality, as is involved in Mr. Fremantle's attempt to mount Dr. Parker's pulpit, cannot remove or conceal. It cannot satisfy, nor ought it to satisfy, Nonconformists; he will simply have placed himself in an utterly false position; and, so far as lies in his power, have obscured the principles and responsibilities of the Church.

Quite true: we cannot have both an Established Church and "equality."

There is nothing particularly offensive in this article, but to show how "gentlemanly" Churchmen can sometimes write of Dissenters, we will quote a sentence or two from an article in the *Church Times* upon the same subject. After referring to the expedient of a theatrical manager of the last century, who drew a crowd by advertising that all actresses would be dressed in men's, and all actors in women's clothes, our gentlemanly contemporary proceeds:—

A certain Dr. Parker, a minister, we believe, of the Independent sect, having built a huge and hideous erection on Holborn Viaduct, which he calls the City Temple (apparently for the very sufficient reason that it is not the Temple in the City), is naturally anxious to keep it going and make it pay, and lately hit on a plan which is just the counterpart of that of Mr. Manager Rich. His idea was to play himself at being a clergyman, and to get some clergyman to play at being a Dissenting minister on his boards. And of course, just as Mr. Rich would never have dared to make his proposal to Mrs. Siddons, had she been on the stage in his day, so Dr. Parker neither expected nor hoped for the countenance of any clergyman of high character and standing. . . . He simply wanted a good social advertisement, since he is looked on somewhat coldly by many of his own co-religionists; and therefore he

did not look out for learning, piety, orthodoxy, or ministerial efficiency in his new star.

And so on for above three columns—which we decline to quote.

The *Pall Mall Gazette* of Monday, in an article, the authorship of which is apparent, writes of "Liberationist Tactics," concerning the presentation of facts relating to the origin and ownership of Church property. The writer looks with something like contempt upon any one who can use such words as "national property," "belonging to the nation," "held of the State," and so on, which words, he says, have no meaning. Now, no doubt loose language is used upon the Liberationist platform as well as elsewhere, but when phrases have been current for years, and a certain and definite meaning has been attached to them—have been used by the highest authorities, authorities higher even than Mr. E. A. Freeman—it would be mere idleness to take others. And besides, although we cannot argue the point at length here, Mr. Freeman is not technically right. For instance, oddly enough, the same day upon which this article appeared the judgment in the Ritualistic case of the Rev. Pelham Dale was delivered, when Dr. Tristram, the Chancellor of the Diocese of London, decided that certain things which Mr. Dale, as rector, had removed, were "the property of the parish." Pooh! Mr. Freeman would exclaim, how can that be? The answer is that it is so, "in point of fact and in law"—Mr. Freeman notwithstanding.

We read that the Wesleyan Committee of Privileges have resolved to take legal proceedings concerning the refusal of the rector of Owston Ferry to permit the term "Rev." to be applied to a Nonconformist minister upon a tombstone in the graveyard of his parish. Good legal opinion has been secured, and the Wesleyans will sustain the proposed proceedings to a man. Their journals are already sounding the summons to rally. We can trust the future as to what will follow. The rector may be sustained: What will the Wesleyans do then?

THE BIRMINGHAM LIBERATION CONFERENCE.

The pressure of time and space last week prevented our noticing some features of the Birmingham meetings which are deserving of remark. We believe that the committees who had charge of the arrangements thought it not improbable that the large attendance of the society's friends, from all parts of the district, at the great meeting assembled to hear Mr. Bright, might have an unfavourable effect on the conference, the date of which been previously fixed. It was evident, however, that there was no ground for apprehension; for there was an attendance of at least 400 at the conference, the members of which were thoroughly representative men; so that Mr. Carvell Williams, when referring in his address to the statement of the *Pall Mall Gazette*, that all life had died out of the Disestablishment movement, was able to say that, in that case, appearances were very deceptive.

It was resolved on this occasion to secure time for discussion by avoiding an overloaded programme; so that this address, with a paper of the Rev. H. W. Crosskey's, and two resolutions, were all that were set down for the three hours' and a-half sitting. There was so much readiness to speak, that the Rev. Jenkyn Brown, and some others who were to have spoken, were unable to do so. With some diversity of opinion, there was substantial unity. Mr. Lake, a Unitarian minister, had the courage to advocate a comprehensive National Church; but, after being heard, he was quietly told that the members of the conference were all of one mind against his view. The question of electoral action, which was warmly debated at the Birmingham Conference of October, 1872, received but little attention on this occasion. Mr. Jesse Collings did, indeed, propose that candidates should be prepared to pledge themselves to vote for disestablishment and disendowment, but after protests from Mr. Illingworth and the Rev. J. T. Brown, of Northampton, who pointed out that such action was at present premature, Mr. Collings limited his amendment to favourable opportunities, and so enabled the conference to accept it.

Mr. Crosskey's paper may be regarded as the leading feature of the proceedings, and it was listened to with the keenest interest. It was clear, cogent, and incisive; though some of its conclusions will, no doubt, excite the surprise of persons who have not studied the question at issue. After dinner, a strong desire for the publication of the paper was expressed.

The interest of the after-dinner proceedings was

increased by a genial speech from the Rev. J. P. Mursell. It was full of reminiscences respecting the early history of the Liberation Society and of the *Nonconformist*, and was much relished. The Rev. T. G. Horton, Mr. Councillor Chambers, of Leicester, Professor Massie, and Mr. Carvell Williams also made short speeches.

The question whether the great Town Hall would be filled at the evening meeting was soon answered; for every good place was taken some time before the meeting commenced, and soon afterwards there was hardly a spot where it would have been possible to have stowed away any additional auditors. The audience also was as enthusiastic as it was large; in fact, it seemed more sympathetic than that at Bingley Hall, and was more compact and manageable. The cheers which greeted the chairman and deputation, and the large body of gentlemen who accompanied them to the platform, gave an indication of the kind of meeting which might be expected.

If the meeting was exceptionally large, so also was the speaking exceptionally good. Indeed, it is seldom that popular speaking reaches, and maintains, so high a level. It is not often that a chairman's speech is so full of cleverness as that of Mr. Chamberlain. Mr. John Morley's speech was a decided success—weighty in matter, pointed in style, and elevated in tone, it made a great impression. The Rev. J. G. Rogers was more oratorical, and his closing passages were received with enthusiastic cheers. Mr. Illingworth's speech was practical, and indicative of knowledge and strong sense; while Mr. Dale was, as usual, robust and forcible, and some of his points were felicitously put. The hour was too late for more speaking, and more would have been undesirable; so Mr. Carvell Williams contented himself with moving a vote of thanks to the mayor, and complimenting both him and the town of which he is the chief magistrate. It was then half-past ten, and the proceedings had been kept up with unflagging interest for three hours.

It should be added that the undoubted success of this last of the series of district conferences—all of which have been successful—is in no small degree due to the exertions of the Central Nonconformist Committee at Birmingham, who undertook the local arrangements.

As we have already reported, the modified resolution eventually adopted by the Conference in reference to Parliamentary elections, after considerable discussion, was as follows:—

That, in the opinion of this meeting, the friends of religious equality should enter on political action, and seek every opportunity to secure the return of Parliamentary candidates favourable to their principles.

As Mr. Illingworth's remarks upon the subject were imperfectly reported in our last number, their real drift may be more clearly indicated. It will be remembered that the hon. gentleman sat in Parliament for Knaresboro', and retired at the general election, owing, as he said, to the unwillingness of some of the moderate Liberals to give him support. In respect to the future Mr. Illingworth said he himself had no intention of standing again. He did not wish to return to Parliament. By his five years' observation in the House of Commons he saw that Liberalism upon other lines was nearly played out, and that the time had now come when religious equality must be put before the country as a very grave question. (Applause.) Under those circumstances he believed he could do more good out of Parliament than in it. (Renewed applause.) He deliberately took that course, and he believed he had refused as many requests as any gentleman to stand again as a candidate, under the conviction that his duty at present lay outside Parliament rather than in it. They must, first of all, go through the same processes as the League. Wherever vacancies occurred the Liberals would adopt what appeared the wisest course in filling them up. But it would be impolitic at present to make disestablishment a test question throughout the country. The present Parliament would last four years yet. Meanwhile, it was their duty to keep the question before the people, and bring forward candidates when it was considered best to do so.

THE GERMAN ULTRAMONTANES.

(From our German Correspondent.)

Whatever chuckling the Ultramontanes may have had over Bismarck's bother with Arnim, and the humiliation which the latter—also their enemy—received, they did not find their position made more comfortable by the trial, especially as it brought to light the dispatch which the Chancellor issued in May, 1872, regarding the election of the next Pope. The collective declaration of the German bishops, which was published by the *Germania* on the 11th, shows that this despatch is looked upon as likely to cross some of the Ultramontane plans. According to the bishops, the Catholics must submit to the election, whatever it may be. The publication endeavours to prove that the premises of the Chancellor were as unfounded as his conclusions were unjustified, and that his dispatch shows ignorance of the wording and of the proper meaning of the Vatican decisions as stated by the Pope, the episcopacy, and the representatives of Catholic science. According to these decisions the

ecclesiastical power and jurisdiction of the Pope is a *potestas suprema, ordinaria et immediata*, extending over the whole Church, each diocese, and all believers, and that in order to preserve unity of faith, discipline, and government. The whole is signed by twenty-three Episcopal dignitaries, among whom figure the temporary occupants of Fulda and Bamberg, and strange to say the deposed Dr. Conrad Martin, of Paderborn. The *Germania* (Ultramontane organ), which publishes the above, feels itself called upon to add a few remarks. It must be taken for granted that everything is true which the bishops say, and it is only sad to think that Prince Bismarck should have needed such a lecture, but that arises from his having at the University attended to other things than study! It is very doubtful whether the bishops will be pleased by this slash of the *Germania* at Bismarck. The bishops want to make out that the Vatican Council did not ordain anything new, but only what was always a recognised truth of Catholic faith, and a known principle of Canonical law. But if so, why did they themselves at first oppose these decisions in the Council? why with such heavy hearts later on submit to them, and afterwards so delay in publishing them?

It is not a little remarkable that while Andreas, Bishop of Strasburg, signs the document, the Bishop of Metz does not appear in the list. It is well-known that the latter was, up till lately, quite moderate, and disposed to favour the Empire, and discourage seditious language and conduct among the inferior clergy. But lately, whether of his own accord or by orders from Rome, he has changed his course. His Lent pastoral was suppressed, like that of the Bishop of Strasburg, by order of Government, and he has refused to lay the accounts of his clerical seminary before the State authorities, a refusal forbidden by the law. The new governor of the district is said to be an energetic man, so that the law will probably be vigorously put into force. Just now Lent pastorals are the order of the day. In these there is a great variety of tone, the Bishop of Mainz being, perhaps, the most extreme, and preaching disobedience to the law, while the Bishop of Munster is perhaps the mildest, and expresses only a firm trust in Providence and the victory of right, and is couched in somewhat mild terms.

It is, after all, possible to go too far in excesses even for the Vatican. The proposed French pilgrims have been notified that whilst the Pope would be glad to see them, there is no necessity for them to come to Rome, as they can have the blessing of the year of Jubilee at home. Even books may be too advanced. Two have lately been condemned which treated of "The most holy and pure blood of the Virgin Mary," and the strictures on them stated that various extravagancies had lately turned up. An author had told of the heart of St. Joseph; an Englishman had declared that the Virgin is present in the Eucharist; a Frenchman that she existed really and physically before the foundation of the world; a German that the heart of Jesus is the centre of the universe, and that the Trinity is subject to Mary. Visions and prophecies are proclaimed, but it is only right to say that these extravagancies have been, though somewhat tardily, rebuked at Rome. These things, it is repeated, would not injure if they were reported only to believers, but opponents of the Church get to know of them and then scandals are caused. But be that as it may, such things will not matter much to Majunke and Co. They will go on as ever. One of their latest ideas is that not only of a grand German pilgrimage to Rome, but also of a monster address to the Pope from German Catholics, which would be a kind of political substitute for the German representative at the Holy See, as the people would thus themselves give expression to their unswerving fidelity to His Holiness.

The extent to which orders, congregations so-called, unions, &c., are multiplying in Germany is extraordinary. The latest account of the Bavarian Diocese of Wurzburg shows that this is the case in Unterfranken. Take the two towns, Bamberg and Wurzburg, which have together a population of about 65,000. In these there are two Catholic town societies, a Catholic casino, two Catholic students' unions, a Catholic Pio union, and two of journeymen. Of brotherhoods, &c., there are those of the heart of Jesus, of Michael, Mary, Boniface, Archangel Gabriel, Emperor Henry, Kilian, Sebastian, &c., besides those for Catholic mothers (two), virgins, young men, &c. The Archbishopric of Bamberg is still vacant. Report had it that Dollinger would perhaps be appointed, but it is hardly likely that he would leave the Old Catholics and swallow the infallibility pill. Bishop Reitzmann, of Wurzburg, is now mentioned. His firm rule, although he signed the protest against the Civil Marriage Law, keeps his diocese quiet, although swarming, as may be seen above, with Jesuit institutions, and it is hoped by his people that he will not consent to leave them.

Two points have incidentally attracted notice in connection with the German Civil Marriage, &c., Bill. The compulsory confirmation will cease, as well as compulsory baptism, so that children will leave school at the end of their course without pas-

sing through confirmation. A controversy has been going on as to whether bills which have obtained the sanction of the Bundesrath and Reichstag require the approval of the Emperor. This point is deemed worthy of attention, as it is clear that the Emperor, who is not the Emperor of Germany, but only German Emperor, is required to publish every such law without having the power to veto it after it has passed through the Legislature. There seems but little chance of Austria getting just now a Civil Marriage Law. The prospects of the Old Catholics, however, seem a little more hopeful there.

THE DISESTABLISHMENT MOVEMENT.

ACTION IN THE METROPOLIS.

The Executive Committee of the Liberation Society have issued cards of invitation to their principal London supporters to a *soirée* at the new Memorial Hall next Monday evening. The invitation gives a considerable list of members of Parliament and of other well-known friends of religious equality who have intimated their intention to be present. This is to be followed by a special course of lectures, to be delivered in the same place on the first four Mondays in March; the lecturers being the Rev. J. B. Heard, the Rev. Marmaduke Miller, Mr. Thorold Rogers, of Oxford, and the Rev. J. G. Rogers. The topics will be found in an advertisement elsewhere. The lecture of the Rev. J. G. Rogers on "How to put down ritualism," is to be delivered to-night at the Denbigh-road Wesleyan Chapel, Westbourne-grove, and it is a significant fact that the superintendent minister of the circuit is to preside. The same lecture is to be delivered at the Metropolitan Tabernacle next Wednesday night, instead of on the 2nd of March, when the Tabernacle will be closed for repairs. Here, also, a Wesleyan (Mr. Corderoy) will preside. The society's London agents are busily engaged in making arrangements for other lectures.

At the meeting of the Hackney Advanced Liberal Association last Monday, Mr. Wigg, of the Hackney branch of the Liberation Society, addressed the meeting, saying he appeared in a dual capacity, being a member of the Hackney Advanced Liberal Association and also the representative of the Society for the Liberation of the Church from State Patronage and Control.

LAMBETH BATHS.—One of a series of meetings in connection with the Liberation Society was held at the Lambeth Baths, on Tuesday evening, Feb. 9. Mr. G. Hill presided. In his opening speech, the Chairman was a great deal interrupted, especially in his reference to the Pedlars' Acre Estate and its alleged misappropriation. The Rev. Joseph Shaw moved the first resolution, condemning the union of Church and State, but he also was much interrupted. The Rev. G. M. Murphy, who was better listened to, showed that the connection was antagonistic to the freedom of the Church, and that it was degrading to the Church of England to have to appeal to a body like the House of Commons to settle differences between the extreme parties in it. (Cheers.) After a few remarks from Mr. Smith and Mr. Field, to the effect that the Church of England had done great good, was doing great good, and would do great good if let alone, the resolution was put and carried, with but two dissentients. The Rev. J. Sinclair explained the principles and operations of the Liberation Society, and moved a resolution approving of its aims, which was seconded by Mr. T. P. Alder, and carried. The meeting was brought to a close in the usual manner.

MEETINGS IN CORNWALL.

LISKEARD.—On Monday, Feb. 8, Mr. J. Fisher lectured here. There was a good attendance. The *Cornish Times* says:—"Mr. Fisher, in his address, set forth, with much energy and force, the various arguments against the existence of religious establishments, with which all are pretty well familiar from the publications of the society. He showed that such institutions are injurious to the State, but chiefly they are full of harm to the Church. There was no discussion at the close, and a motion approving the action of the Liberation Society was carried *nem. con.*, on the proposition of Mr. J. Abraham, seconded by Mr. Ainge."

REDRUTH.—On Tuesday evening Mr. Fisher lectured on "Reasons for Disestablishment and Disendowment," in the Druid's Hall. The capacious room was filled to overflowing, and the greatest unanimity and enthusiasm prevailed. Reginald Grise, Esq., occupied the chair, and a resolution approving of the aims of the Liberation Society was passed with much earnestness.

PENZANCE.—Mr. Fisher brought his visit to Cornwall to a close by a lecture in St. John's Hall, Penzance, his subject being, "The Union of Church and State injurious to both." The *Western Morning News* says of this lecture:—"The attendance was very large, many persons standing during the proceedings. The chair was taken by Mr. N. B. Downing, and on the platform were Mr. C. E. Whitehurst, Revs. E. Birt (Baptist), A. W. Johnson (Independent), and Ensell, of Madron (Established Church). The lecturer was Mr. J. Fisher, one of the agents of the society, and he spoke with eloquence that excited great enthusiasm, whilst main-

taining throughout the amenities of a gentleman. A motion to the effect that the meeting believed the union of Church and State to be injurious to both was moved by Mr. Whitehurst, and seconded by the Rev. J. Birt. The Rev. Mr. Ensell, in a thoughtful, fervent, and skilful speech, with a courage and courteous bearing which all admired and cheered, answered the lecturer, and opposed the motion. Mr. Fisher, however, proved more than a match for him, and the motion was carried by an overwhelming majority." A correspondent present on the occasion writes:—"The meeting here has produced most satisfactory results. I cannot tell you how many people have been seeing me, expressing their gratification at the proceedings, and several leading Churchmen have spoken strongly in admiration of the able and temperate way in which the lecturer dealt with his subject. These impressions must now be followed up."

LECTURES BY MR. GORDON.

FARNWORTH, NEAR BOLTON.—On Monday evening last Mr. Gordon lectured in the Moor Hall here, the Rev. Mr. Hewgill in the chair, and though the night was very wet and miserable, there was a very fair audience. The lecture was on "Popular Aspects of the Liberation Question," and was well received, eliciting some questions at the close. Another visit here is desired.

PIERCY-STREET LIBERAL CLUB, MANCHESTER.—There was a crowded meeting here on the Tuesday night, when Mr. Gordon replied to the first of a series of four lectures by a local rector, in reply to recent Liberation lectures in his district. This was on "State pay," and the utmost interest prevailed. Councillor Hughes presided, supported by several other town councillors, and at the close of his address, Mr. Gordon was exposed to a raking fire of questions from all parts of the room, and he flung his answers about in the same fashion, amidst the greatest good humour. At times, however, the rector's party were a little noisy, but all went off well in the end, and cordial votes were given to the lecturer and chairman.

HOLLAND-STREET RAGGED SCHOOL, MANCHESTER.—On the Friday evening Mr. Gordon delivered his reply to the second lecture of the rector of St. Phillip's, in the above large building, which was crowded to the full with an eager throng. Mr. Councillor Bright presided, and Mr. Gordon succeeded in getting a hearing for his address until just at the close, but afterwards, some intemperate persons availing themselves of the opportunity of questioning the lecturer, there were several violent scenes, and the meeting had to be declared at a close, though the chairman did his best to do even that good-humouredly. This second lecture had been on the "Scripturalness of Establishments."

WEST HOUGHTON, NEAR BOLTON.—On the Wednesday evening Mr. Gordon lectured in the large new Congregational school in this place, which has just come through the throes of an exciting school-board contest, and there was a capital audience, the pastor, the Rev. Mr. Bond, presiding. "Disestablishment and Disendowment, what they are and what they would lead to," was the lecturer's theme, and Mr. Gordon was again assisted by some questions at the close, enabling him to bring out the facts of the case with still greater force and application. One gentleman of influence, in seconding the vote of thanks, admitted that a certain hesitation he had had in the matter of disendowment was completely dissipated.

LITTLE LEVER, NEAR BOLTON.—There was a pouring wet night here on Thursday, and Mr. Gordon, at the request of the chairman of the meeting, which assembled in the schoolroom of his chapel (the Rev. Mr. Ordish, Congregationalist), addressed himself rather to certain floating misapprehensions and difficulties on the subject of the agitation than to any more formal and lengthy lecture, and this to the evident and expressed satisfaction of his audience.

MEETINGS IN SCOTLAND.

Mr. Heath, the Liberation Society's Agent for Scotland, has delivered several lectures lately, reports of some of the more recent of which are to hand. Mr. Heath was at Hamilton on the 3rd, where he broke new ground; the society never having obtained a footing in the town before. On the 5th Mr. Heath was at Blairgowrie and addressed a public meeting; Bailie Stevens, a Free Churchman, in the chair, and with several influential laymen supporting him—one of whom, Mr. Allan Macpherson, was an Episcopalian. The resolution that was carried was, "That the Scottish Church, having now ceased to fulfil the conditions of its institution, ought to be disestablished and disendowed." On the 7th Mr. Heath was at Perth, where he lectured at the City Hall. There was a large audience of nearly 1,000 persons. Another was delivered on the succeeding evening. Next evening Mr. Heath was at Alyth, where he lectured in the United Presbyterian Church, the Rev. J. Ross, Free Church minister, in the chair. This also was new ground, and a local committee was formed. On the 10th the same gentleman was at Kirriemuir, where he lectured in the Free Church, the minister of the church, the Rev. Mr. Thompson, being in the chair; but, at the same time, although he said there was nothing to object to in the lecture, he was "not a Voluntary."

OTHER MEETINGS.

BYFIELD.—On Friday evening last, a well-attended meeting, in the Independent Chapel, at

this large village, was addressed by the Rev. T. Adams, the representative of the Liberation Society in the district; Rev. A. Greer, of Braunston; and Messrs. P. O. Hillman, and F. A. Briggs, of Daventry. A resolution, in support of the Liberation Society, was passed with unanimity and acclamation.

BLISWORTH.—On February 11th a meeting was held at Blisworth, which was attended by the Rev. T. A. Adams, and Messrs. Hillman, and L. Rodhouse, of Daventry. The attendance was very good. The Rev. W. J. Mills and Mr. Joseph Westley also took part in the proceedings.

NATIONAL ECCLESIASTICAL ENDOWMENTS.

The following is a copy of the paper read to the Birmingham Conference on the 9th by the Rev. H. W. Crosskey, which we were unable to give last week for want of space. The subject was, "The Right of the Nation to deal with National Ecclesiastical Endowments." He said, at starting, it was right that he should emphatically state that he was alone responsible for the opinions he expressed in it. If, he said, as the Liberation Society contended, the establishment of a Church of England by the State was a grave spiritual misfortune, disestablishment without disendowment would intensify the evil a thousandfold. It would remove the check upon ecclesiastical pretensions furnished by the lay conscience and by legal forms of procedure, while it would bestow upon an organisation which would have the strongest pecuniary motives for narrowing its interests an Imperial range of influence apart from the control of Imperial authority. Mr. Gladstone had pointed out in the House of Commons that if the Church of England were to be disestablished upon the same rules as were applied to the Irish Church, 90,000,000l. would have to be given in compensation to the ministers, members, and patrons of the Church of England. If the Church of England should have any proportion of the large possessions now enjoyed through its connection with the State secured to it as a private sect, it would within its own boundaries exercise an ambitious tyranny, and in relation to the country it would become the centre of political power in eternal conflict with free institutions. He denied that it was evidence of mercenary greed to insist upon the importance of the disendowment of the Church for the relief of national burdens, such as effecting social and sanitary improvement and raising the standard of education. The Bishop of Manchester, dealing with this branch of the question, had said, "What would they say if some paid lecturer were to begin to say to the Duke of Devonshire that he should be allowed to retain his property as long as he lived, but that when he was gone it should be parcelled out among themselves? Great questions like this ought not to be agitated by holding up a bait before the eyes of the ignorant agricultural labourer—though he believed that the agricultural labourer was not nearly so ignorant as was supposed. Such baits as these should never be held up before any men, thus tempting them with the hope of possessing the parson's tithes and lands, while it was not possible to tell what might be the difficulties in the way of the enjoyment of them." Bishop Fraser assumed the whole question. The Liberation Society were not tempting men with the hope of possessing the parson's "tithes and lands." They were showing them the validity of their own title-deeds. They were offering no "bait"; so offensive a phrase as "holding up a bait" did not describe their purpose. They, at least, believed that they were pleading for the higher civilisation of England. (Cheers.) In examining the right of the nation to deal with ecclesiastical endowments, he proposed to state in a series of propositions the positions for which he contended. He should not argue the question as a matter of "generous" treatment, but as one of right. It would be time to consider what was generous when they understood what was just. (Cheers.) Neither should he discuss possible compromises which might or might not be necessary to carry a disendowment bill through the House of Commons. If they began with compromises they should end with losing everything for the sake of which they fancied compromise desirable. (Cheers.) His first proposition was that what was popularly and for convenience termed "the Church of England," is, in reality, the State exercising ecclesiastical functions; and that, therefore, whenever the State determined no longer to exercise those ecclesiastical functions, no institution which might organise itself and call itself "the Church of England" would have any right to claim the revenues which had been devoted to religious purposes under the control of the State as its own private property. The Church of England, was not, he contended, a distinct institution which had entered into partnership with the State, and which, on the dissolution of that partnership was entitled to pecuniary compensation, but was an agency of the State, employed for the conduct of certain services. When the State chose to surrender the charge of the religion of the country, no corporate body, to be called the Church of England, will exist until those who chose met and created an organisation of their own free and independent pleasure. Bishop Fraser's statement that "while the Church, as an aggregate or a corporation, has no property whatever, all the property was allocated to the several benefices, each of which formed a corporation sole," did not touch this posi-

tion. The allocation of lands and tithes to benefices for ecclesiastical purposes did not constitute them the private property of those benefices. They had always been employed under regulations determined by the nation, acting through its constituted authorities, and had never been administered by any corporation, whether sole or aggregate, acting independently of the State, and discarding the definite conditions which the State had imposed. The State could as justly decide that the money now administered to secure the services of a body of clergy should be applied to another purpose, as the Admiralty had to pay off a ship. If a law were enacted abolishing a standing army, the individual men and officers would be entitled to compensation, but there would be no "British Army," with rights as corporate institution, to receive any part of the balance left after such compensation for the sum now devoted to its maintenance. The enactment of laws liberating religion from State control would have precisely analogous results. The fact that instead of certain rates being annually taken, burdens had been imposed as charges upon land, accumulations made through the operation of common law, and properties allocated to special benefices, did not invalidate the conclusion that the determination of the State to abandon the charge of religious services would leave no corporate institution entitled to apply to its own uses endowments at present ecclesiastically employed. Whatsoever remained after individual compensation would therefore be the property of the nation itself. As a matter of law this position seemed to him absolutely established by the Irish Church Act. If every ecclesiastical corporation in England were dissolved, as in the case of the Irish Church, a number of men might voluntarily meet together and form a church, and accept Episcopal form, and sign the Thirty-nine Articles, and say that they belonged to the "Church of England," but no ecclesiastical endowments whatever would belong to them except by special gift, which it might be wise or unwise to make. For himself, he believed that every objection to a State Church as now existing would apply to any legislation which should practically re-create and re-endow "a church," and recognise a certain number of men who happened to believe in Episcopacy as forming "the Church of England," with direct or indirect claims upon ecclesiastical endowments. They were frequently told that the Church was co-extensive with the nation. If so, no voluntary organisation of Episcopalians which might succeed disestablishment could have right of inheritance to property distinctly held in the hands of the political representatives of the whole community. (Hear.) Historically he contended that it was impossible to separate Church and State into two distinct bodies. No time could be pointed out in which a corporate body, called the Church of England, entered into a compact with a body called the Government of England, as one might enter into partnership with another, reserving power to resume his own rights. The Bishop of Manchester declared that the continuity of the Church was not interrupted for a single moment, and rebuked the people who talked as if the 4,000,000 people inhabiting this country at the time of the Reformation were equally divided into Protestants and Catholics, and the property of the Church was taken from the latter and given to the former. With all deference he submitted that the supposed continuity of the Church was as mythical as the existence of Phlogiston, the spirit of fire. The one continuous element in the ecclesiastical history of England was the supreme authority of the State. Nothing else in the Church had been continuous. Its doctrines and ceremonies had varied as Governments had risen and fallen, but its dependence on the reigning political power of the day had remained. He did not maintain that the Government at the Reformation took the property from onebody and gave it to another as it might take the estates of one order and bestow them upon another, but that the Government instructed its ecclesiastical officers to conduct religious services belonging to a form of faith differing from that which had previously existed, and when they refused summarily dismissed them from their posts. Historically as legally, therefore, there was no body called the Church of England entitled of its own right to retain ecclesiastical endowments. It directly followed that what was termed vaguely "Church property" was not held on any tenure at all analogous to that on which the title of ordinary property depended. The ecclesiastical endowments now used by the Established Church were not equivalent to those held by Dissenting bodies, because the Church had never existed as an independent organisation in the sense in which the Independent, Baptists, or Wesleyan Churches existed, and therefore, of its own right, possessed no property whatever. Never having been a private institution, it could establish no claim to private property. Under the conditions of its establishment the Church could not accept any gifts for itself as the Nonconformist Churches could receive them, for the simple reason that it had no existence apart from the nation, and must at all times therefore be prepared to respect the verdict of the nation with regard to the control of any property now devoted to it, or the convenience of any official power now delegated to its ministry. (Hear, hear.) Neither was the relation of the Church to the State equivalent to that of a public institution like an hospital which generous donors have privately endowed. An analogy might probably be drawn if the hospital were officered by Government nominees and regulated in its methods of treating diseases by Act of Parliament. Endowment given

by individual men, he further contended, did not partake of the character of private property. Any gifts to a State Church must be bestowed and received on the conditions under which that Church itself existed. When individuals endowed a Church connected as the Church of England ecclesiastical system was with the State, they endowed an institution under the authority of the State, and not to an independent body capable of enjoying a fortune of its own. If a private individual erected a building and presented it to the authorities, who, in submission to the Legislature, managed the affairs of the State, i.e., the Church of England, he virtually presented it to the nation, and abrogated his private rights and claims. He could not bargain that the services within it should be Broad Church, or Evangelical, or Ritualistic. He could make no stipulation that if the nation should revert to Popery the edifice he had erected should be devoted to Protestant purposes, and by the same rule he could not make it a condition of his gift that if the State should abandon the attempt to exercise religious functions such an edifice should be reserved for the special use of any one section of the nation. (Hear, hear.) His next position was that no special claim upon Church property could be established against the nation at large by certain Christians personally attached to Episcopalian forms. ("Hear, hear," and laughter.) The right of a particular party in the dominion of England to the enjoyment of Church property rested upon the Act of Uniformity, which was now admitted to have been an act of persecution, and that act it was in the power of Parliament to abolish. (Hear, hear.) He claimed the whole of the ecclesiastical endowments now administered by the State Church as the property of the people of England—(cheers)—to be dealt with according to their pleasure, by their representatives in Parliament assembled. The Bishop of Manchester had himself admitted that the "property of the Church of England is national property, in the sense that it was originally given for national purposes, and that the nation, represented in Parliament, has a right to see that it is properly distributed and usefully applied." So that, although all the bishop's contention regarding the origin and character of Church property were true, and all his (Mr. Crosskey's) contentions were false, they met at last upon one platform, and equally assented to the supreme right of the nation. Several questions were at once suggested by these general conclusions, as to what was proper to be done by the nation with these ecclesiastical endowments when it took them into its hand. Individuals now employed in the service of religion according to the forms appointed by the State would most undoubtedly have a right to most liberal treatment. No individual ought to be left worse off by any measure of disestablishment. It would be wise to permit every individual minister to exercise his religious offices without any change until his death, when the State might resume the charge of the public revenues. Advowsons belonging to private individuals having been recognised as private property by the law, would, as a matter of course, have to be treated as private property. With respect to parish churches, they belong to the parishes, and he would let parishes determine what to do with them. They might be let to some one religious body for a term of years, or two or three religious bodies could arrange to conduct services there at different times of the day. Cathedrals distinctly belonged to the nation, and should be reserved by the nation for religious uses, such services being conducted within them as the nation might from time determine. Preachers in cathedrals ought not to be selected from any particular sect; the most eminent men of all denominations in the country should in turn be invited to teach and preach to the people within them. With respect to endowments, it was not his purpose to deal. Under the method which he had suggested, the funds would accumulate slowly, and the conversion of the State Church into a free Church would be not a forced proceeding, but a natural growth. The funds as they accrued might either pass into the national treasury, or be dealt with locally. In the latter event, they might be dealt with by the municipal or parochial authorities. Where any parish was small, and possessed an undue proportion of wealth, groups of parishes might be arranged. Mr. Crosskey concluded by saying:—

In this country, in which the spirit of compromise has become the genius of legislation, no man can expect that abstract principles of justice will ever be carried to their local consequences in an Act of Parliament. It is none the less necessary, however, that those who would promote great reforms should understand what justice demands, both that their own hearts may be touched with that supreme enthusiasm which only springs from faith in the goodness of their cause, and that they may not despair too soon of success, and surrender ignominiously the very citadel of their high contention at the moment when faithful resoluteness might secure honourable and mutually advantageous arrangements. It will, of course, be open to the representatives of the nation to consider the former position of those who have been connected with its Episcopalian institutions, and deal both generously and bountifully with them. It cannot be denied that there is a certain amount of property which is the result of modern voluntarism, and was intended by private donors for the use of a Church accepting episcopal forms. With respect to such property, while the claim of right can be admitted, claims in equity will be entitled to consideration. I am, however, solemnly convinced that it will be better to agitate for years than to run the risk of the passing of a scheme of disestablishment which should, directly or indirectly, approach to a re-endowment of an ecclesiastical organisation which would act

independently of State control. We may be denounced as robbers, laying sacrilegious hands upon the Temple of the Lord. In sober truth, we are the defenders of the people's rights against the asserters of sectarian privileges; and the advocates of the cause of the ignorant, the poor, and the needy, whose lives could be made so much brighter, purer, and nobler, if the great resources of England could be won from the hands of ecclesiastics, and devoted to purposes conducive to the well-being of the nation at large. (Applause.)

ECCELESIASTICAL BILLS.

THE BURIALS BILL.

The following is the bill brought in by Mr. Osborne Morgan, Mr. Shaw-Lefevre, Mr. M'Arthur, and Mr. Richard, and which is set down for a second reading on Wednesday, April 21:—

"Whereas it is expedient to amend the law of burial in England:

"Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

"1. After the passing of this Act, any person or persons having the charge of or being responsible for the burial of a deceased person may give twenty-four hours' notice in writing, indorsed on the outside 'Notice of Burial,' to or leave at the usual place of abode of the rector, vicar, or other incumbent, or in his absence to the officiating minister in charge of any parish or ecclesiastical district, or any person appointed by him to receive such notice, that it is intended that such deceased person shall be buried within the churchyard or graveyard of such parish or ecclesiastical district without the service prescribed by law for the burial of the dead, according to the rites of the Church of England; and after receiving such notice, no rector, vicar, incumbent, or officiating minister shall be liable to any censure or penalty, ecclesiastical or civil, for permitting any such burial as aforesaid.

"2. Such notice shall state the time at which such burial is proposed to take place, and in case the time so named be inconvenient on account of some other service having been previously to the receipt of such notice appointed to take place in such churchyard or graveyard, or the church or chapel connected therewith, the person receiving the notice shall, unless some other day or time shall be mutually arranged, within eighteen hours from the time of receiving such notice, signify in writing, to be delivered to or left at the usual place of abode of the person from whom such notice has been received, at which hour of the day named in the notice such burial shall take place; and it shall be lawful for the burial to take place, and it shall take place at the hour so appointed or mutually arranged, and in other respects in accordance with the notice; provided that, unless it shall be otherwise mutually arranged, the time of such burial shall be between the hours of ten o'clock in the forenoon and six o'clock in the afternoon if the burial be between the first day of April and the first day of October, and between the hours of ten o'clock in the forenoon and three o'clock in the afternoon if the burial be between the first day of October and the first day of April.

"3. When no such intimation of change of hour is sent to the person from whom the notice has been received, the burial shall take place in accordance with and at the time specified in such notice.

"4. At any burial under this Act all persons shall have free access to the churchyard or graveyard in which the same shall take place, and any person or persons who shall be thereunto invited, or be authorised by the person or persons having the charge of or being responsible for such burial, may conduct a service, or take part in any religious act thereat.

"5. All burials under this Act, whether with or without a religious service, shall be conducted in a decent and orderly manner, and every person guilty of any riotous, violent, or indecent behaviour at any burial under this Act, or wilfully obstructing such burial, or any service thereat, shall be guilty of a misdemeanor.

"6. Nothing in this Act shall authorise the burial of any person in any place where, previous to the passing of this Act, such persons would have had no right of interment.

"7. When any burial has taken place under this Act, the minister or other person who has conducted the religious service thereat, or if there be no religious service the person having the charge of or being responsible for such burial, shall, on the day thereof, or the next day thereafter, transmit a certificate of such burial, in the form of Schedule (A.) annexed to this Act, to the rector, vicar, incumbent, or other officiating minister in charge of the parish or district in which the churchyard or graveyard is situate, or to which it belongs, who shall thereupon enter such burial in the register of burials of such parish or district, and such entry shall form part thereof. Any person who shall wilfully make any false statement in such certificate shall be guilty of a misdemeanor.

"8. This Act shall not apply to Scotland or to Ireland.

"9. This Act may be cited as the 'Burial Laws Amendment Act, 1875.'

Schedule (A.)

I of the minister
[or the person] by whom the ceremony of burial was performed, [or the person having the charge of (or being responsible for) the burial of the deceased,] do hereby certify, that on the day of A.B., of aged was buried in the

churchyard [or graveyard] of the parish [or district] of

To the rector [or as the case may be] of

It is stated that Col. Egerton Leigh will move the rejection of the bill on the second reading.

ADDITIONAL BISHOPRICS.

Lord Lyttelton's bill to enable the Crown to divide dioceses and to erect additional bishoprics in England and Wales is a measure of fifteen clauses. It provides that the Ecclesiastical Commissioners may prepare schemes for new dioceses which shall be operative upon the consent of the bishops of the dioceses affected by the schemes, or otherwise upon the avoidance of the dioceses by such bishops as do not consent to the schemes. Every scheme must define the boundaries of, and provide for archdeacons in, the proposed diocese, must propose some church as the cathedral church of such diocese, declare the nature and amount of the endowment of the new bishopric, and recommend a scheme of apportionment of ecclesiastical patronage. The commissioners may also propose the creation of a dean and chapter, which shall be a body corporate, as also the bishop himself. No endowment of a new bishopric is to be made from the funds of the commissioners, and no scheme is to be submitted for confirmation until sufficient moneys are transferred to the commissioners for securing the bishop's income, or to take effect until it has been laid before Parliament for six weeks, without any address to the Crown in opposition to it having been adopted. If the scheme is not allowed, the commissioners are to repay the donors their contributions towards the endowment fund. The number of bishops sitting in Parliament is not to be increased; and by the last clause in the bill the Crown may appoint to the new sees until the creation of the capitular bodies. The bill stands for the second reading on Tuesday, the 23rd inst.

The bill to legalise marriage with a deceased wife's sister has been printed. It bears the names of Sir Thomas Chambers, Mr. Morley, Mr. Burt, and Mr. Macdonald.

CHURCH AND STATE ON THE CONTINENT.

Prince Bismarck contemplates striking another blow at his clerical foes. He is now occupied with a scheme for transferring the primary schools and all details of education from the communes to the central Government. The schools would thus be freed from clerical influence, and though the expense of the change will be large, such a consideration will not have much weight.

Twenty-five German bishops have signed a declaration, on behalf of the whole German episcopacy, in which they protest against Prince Bismarck's despatch respecting the election of the Pope.

A bill just laid before the Landtag of Prussia will, if passed, provide for the election in every Catholic parish of a committee of churchwardens, who will be the legal proprietors for the time being of the whole of the Church property. The argument for this is that under the old laws of Prussia such wardens are duly recognised as to be appointed, in the absence of any special patron, by election of the parishioners; and that therefore it is only restoring to the body of the latter a legal right of which they have been insensibly deprived by the encroachments of the Romish hierarchy, who by their priests have quietly assumed possession as of right to property which was not legally theirs.

The *Germania* publishes the charge recently delivered by the Catholic Bishop of Mayence, in which that prelate points out the reasons that prevent the Church from adopting the ecclesiastical laws recently voted in the Grand Duchy of Hesse-Darmstadt. Alluding to the duty of a Catholic bishop, who is bound to preserve in all its purity the celestial treasure of the Divine truths contained in the Christian doctrine, and to protect it from the inroads of human error, Monsignor Ketteler asserts that he has beyond all question the right to fulfil this duty and to claim for his flock the right of being taught both in the schools and the churches the true Catholic doctrine, and he adds that this right is not only of Divine origin but that it is recognised by the German or Hessian Constitution. Declaring that neither the Government nor the Chambers have power to restrict such a privilege, the bishop goes on to say:—"The ecclesiastical laws of the Grand Duchy of Hesse do not forbid the teaching of the Catholic doctrine in so many words; but they deprive us of the means necessary for teaching it." Monsignor Ketteler also endeavours to show how, in many respects, the enactments of the new laws are destructive of the tenets of the Catholic faith, and he arrives at the conclusion that these laws must be resisted:—"We must persist in our resistance even unto death, and this out of love for God, who has entrusted us with the mission, out of love for men, to whom we are in duty bound to teach the Divine truths in all their purity, and in order to secure our own salvation, which depends upon the fidelity with which we adhere to our religious duties. Let us suffer crucifixion rather than become the ministers of falsehood, exposing our Catholic flocks to the risk of losing the true faith and of falling into all the errors of the present day."

The Italian Minister of Justice has sent a letter to the public prosecutor at the Roman Court of Appeal, stating with special reference to Rome the manner in which the Government proposes to deal with those ecclesiastics who may violate the law by

the language of their sermons or otherwise. The Minister observes that the fidelity of the Government to the principle of respecting the liberty of the Church renders it all the more determined not to tolerate any abuse or violation of the law.

On his recent visit to St. Peter's, the Pope delivered an address to the parish priests, in the course of which he said:—"There are Protestant churches which, if it may be said they are less perilous, constitute also a cause of great sadness. In Rome, chosen by God as the capital of the great Catholic family; in Rome, rendered precious by the blood of the martyrs; in Rome, justly decorated with the title of Mistress of the Truth, it cannot do other than cause grief to see, erected by the side of the majestic temples of the Christian religion which rise within the circuit of her walls, conventicles and halls where they pretend to worship God with heresy, which is a rebellion against God Himself."

According to the *Moscow Gazette*, the laws regulating the position of Dissenting sects in Russia are to be revised, and fuller liberty of worship is expected to be conceded.

The Queen has been pleased to appoint Archdeacon Bickersteth, Prolocutor of the Lower House of Convocation, to the vacant deanery of Lichfield.

VOLUNTARY SCHOOLS AND THE EDUCATION GRANT.—Lord Edmond Fitzmaurice intends, on going into Committee of Supply on the Education Estimates, to move that no grant of public money be given to any public elementary school under voluntary management, in which the subscriptions do not amount to at least one-sixth of the total income of the school.

THE CITY RITUAL CASE.—Judgment has been delivered by the Chancellor of the Consistory Court against the rector of St. Vedast and St. Michael-le-Querne, who had applied for a faculty to legalise certain alterations he had made in the church, and in favour of the churchwardens, who had applied to have them removed. Notice of appeal to the Arches Court was given.

A CARDINAL ON THE AMERICAN EVANGELISTS.—In a pastoral just issued, Cardinal Cullen speaks of Messrs. Moody and Sankey as itinerant preachers or singers, who have endeavoured in Ireland to do away with all good works, and the necessity of baptism, promising to save men by leaning on the Lord, and by a foolish sensationalism, without requiring of them to be sorry for their sins.

THE GOVERNMENT AND IRISH EDUCATION.—The Moderator of the General Assembly of the Presbyterian Church in Ireland, having written to Mr. Disraeli asking him to receive a deputation on the subject of the proposal to establish denominational training colleges, has received a letter to the effect that with respect to certain proposals stated to have been made by the Commissioners of National Education in Ireland, Her Majesty's Government have no intention of departing from the policy pursued by the late Lord Derby in relation to the matter, and therefore there is no necessity for sending a deputation.

ELECTION OF AN IRISH BISHOP.—The election of a Bishop of the United Dioceses of Ossory, Ferns, and Leighlin, in place of the late Dr. O'Brien, was held on Tuesday at St. Canice's Cathedral, Kilkenny. The Archbishop of Dublin presided. After five divisions, in which the Dean of Cashel, the Dean of Cork (Dr. Gregg), and Canon Daunt were voted for, the names of the first two were returned to the Bench of Bishops for selection, as none of the candidates had obtained two-thirds of the votes of both clergy and laity. It is supposed that the Dean of Cashel, the Rev. Dr. Walsh, will be chosen. All the candidates are Evangelical, and are held in high estimation.

STATISTICS OF FOREIGN MISSIONS.—The Rev. Canon Scott Robinson has prepared a series of analytical tables in reference to the amount "contributed" in the British Isles during 1873 for foreign missions. The total amount, which does not include income from investment, balances in hand at the beginning of the year, or foreign receipts, was 1,032,176*l.* Of this sum 319,000*l.* was contributed to Church of England societies of an Evangelical type, and 308,517*l.* to Nonconformist societies; 127,034*l.* to those supported by High Church and Low Church, and 132,264*l.* to societies in which Nonconformists are united with Episcopalians. The Scotch and Irish societies supplied 133,321*l.*, while the total amount raised by the Propaganda of the Roman Catholic Church was 11,786*l.*

CARDINAL CULLEN AND MR. GLADSTONE.—Cardinal Cullen has issued a Lenten Pastoral, in which, after acknowledging the "many obligations" which Mr. Gladstone has conferred upon the Roman Catholic Church, he says that this "great and learned and eloquent statesman has irreparably injured his own good name and alienated many of his most trusty friends by becoming an imitator of the policy of a despotic foreign statesman and assailing the Church, and by insulting the good and holy Pius IX." Gratitude for past services, his eminence subsequently adds, should induce Catholics to pray to God to open the eyes of this great statesman, to make him understand the depth of the abyss into which he has fallen, to enable him to retrace his steps, and make reparation for the wrong he has done.

CHURCH TEMPORALITIES IN IRELAND.—It appears from the accounts of the Commissioners of Church Temporalities in Ireland for the year 1873, and the report thereon of the Comptroller and

Auditor-General, that besides the archbishops and bishops, nearly 1,400 out of 1,500 incumbents and 900 out of 920 curates have been compensated. The total amount of the commutations effected is 8,644,337l. 12s. 1d., and the amount of compensations granted 2,223,256l. 14s. 3d. There has also been paid to the Representative Church Body, in lieu of private endowments, under Clause 29 of the Irish Church Act, 500,000l.; making a total of 10,367,594l. 6s. 4d. Under the head of "Regium Donum" a sum of 549,580l. 4s. appears as commutation money, and 65,766l. 10s. 2d. as bonus. To the college of Maynooth 372,331 0s. 6d. has been paid as compensation. The cash balance on the account on December 31, 1873, was 212,976l. 14s. 6d.

THE SULTAN AND THE EVANGELICAL ALLIANCE.—An official statement has been put forth by the Turkish Government of the reasons why the deputation from the Evangelical Alliance were refused an audience of the Sultan. The statement says:—"The demand for an audience of the Sultan on the part of the deputation of the Evangelical Alliance had to be declined, as such a request was without precedent, and because the grievances the deputation wished to lay before His Imperial Majesty have no serious foundation. In reality the four points of complaint put forward by the deputation were most thoroughly refuted by the Minister of the Sultan. The arrests of Christians, which the deputation represented as measures of intolerance, were rendered incumbent on the Turkish authorities, as the persons arrested were Ottoman subjects who by changing their religion sought to evade military service. Other grievances similar to the above are based upon an erroneous interpretation of perfectly legitimate measures of public order and police, of which the authorities are entirely justified in availing themselves in a country governed by liberal institutions. It is well known that religious liberty is practised in Turkey in the widest acceptance of the term." Musurus Pasha, the Turkish ambassador in London, in an unofficial letter, addressed to the Hon. Arthur Kinnaid, with reference to the failure of the Evangelical Alliance deputation to obtain an audience of the Sultan on the subject of religious persecution in Turkey, denies that any such persecution exists there.

PAPAL INDULGENCE.—The Encyclical Letter of the Pope, containing the conditions for the Indulgence of the Great Jubilee of 1875, was read in all the metropolitan Roman Catholic places of worship on Sunday last, preceded by the following remarks:—"Our Holy Father Pope Pius IX. has granted to all Catholics throughout the world who rightly fulfil the required conditions a solemn plenary indulgence, in form of jubilee, to be gained once during the year 1875. By this indulgence is meant a remission—to be obtained by those who by previous sacramental absolution are free from the guilt of all mortal sin—of the temporal punishment which they would otherwise have to undergo, either in this world or in purgatory, for the sins of which the guilt has been forgiven. As the indulgence of the Great Jubilee is granted only once in every twenty-five years, all Catholics are exhorted to do all in their power to obtain so great a benefit for their souls." The conditions for gaining the indulgence of the jubilee for the faithful in the archbishop's diocese are, "1. To visit four times in the day for fifteen days the church of their mission or parish, for the purpose of praying earnestly to God for the prosperity and exaltation of the Church and of the Holy See, for the extirpation of heresies and the conversion of all who are in error, for the peace and union of all Christian people, and according to the intention of His Holiness the Sovereign Pontiff. 2. To confess their sins with sincere repentance, and worthily to receive the Holy Communion. Persons who are prevented by any real impediment from making the required visits to the churches, and children who have not made their first communion, may, instead of the said visits and Holy Communion, perform other works of piety, charity, and religion, to be prescribed by their confessors."

Mr. George Smith (says the *Athenæum*) has discovered among the Assyrian tablets in the British Museum, the legend of the building of the Tower of Babel. This discovery is quite as important as that of the tablet relating to the Deluge, made known last year by the same gentleman.

Mr. Clodd, the author of "The Childhood of the World," will shortly publish, through Messrs. Henry S. King and Co., a new work, entitled "The Childhood of Religion." The former book is in course of translation into several of the languages of Europe and the East, and has recently been embossed by the Society for Providing Cheap Literature for the Blind.

The poetical works of the late Mr. Sydney Dobell will be published about the end of March, in two volumes, with a portrait and an *in memoriam* notice. Mr. Dobell has (says the *Pall Mall Gazette*), left a mass of papers, chiefly on philosophical and political subjects, which will before long be arranged for publication.

Foley's colossal statue of the Prince Consort for the Hyde Park Memorial will be cast in bronze within the next few days. The prince is represented in his robes as a Knight of the Garter.

Signor Pasquale Francis, of Rome, announces a reply to Mr. Gladstone's *Quarterly Review* article on the Pope's Speeches. The third volume of the speeches is printing, as well as an English translation.

Religious and Denominational News.

MESSRS. MOODY AND SANKEY.

The services of Messrs. Moody and Sankey went on during the past week in Victoria Hall, which is well filled each time, although the audiences are not so large as at first assembled. There is every day a noon prayer-meeting, a Bible lecture, and an evening meeting each day, in which many of the clergy and Nonconformist ministers have taken part. To supplement Messrs. Moody and Sankey's services, a number of gentlemen have made arrangements for a house-to-house visitation, for which purpose 2,000 visitors and 100 superintendents, all volunteers, have been enrolled. The American Evangelists profess themselves well satisfied with the good which is being done in the town. One of the special reasons for inviting them is said to have been that there are from two to three hundred thousand people in Liverpool who never enter a place of worship on any Sunday all the year round—that, as a matter of fact, we question the statement.

On Saturday the American Evangelists took a day's rest, but the meetings went on as usual in Victoria Hall, and though their absence was generally known, there was little perceptible falling off in the attendance. But the audience for the most part consisted of persons belonging to the well-to-do portion of the community, and the great majority were ladies, whose devotion to the cause since the commencement of the mission has been a conspicuous feature of the movement. Among those who took part in the services were the Rev. P. McPherson, Rev. Patrick White, Rev. R. Bagnall, of Scarborough, and the Rev. W. Arnott, of Edinburgh. The last named delivered an address in which he bore his testimony to the power of the American Evangelists. He said the noon daily prayer-meeting in Edinburgh was now fifteen months old. The building in which they met was only about one-third the size of Victoria Hall, but it was extremely convenient and suitable, and by its smaller dimensions the gatherings could be made more of a family and free company. Anyone in the meeting might rise and either deliver an address or conduct the prayers, and he was seen and heard by everyone in the assembly. The results of this work he stated to be a real heart love among "the disciples of our Lord"; the union of those who seemed to be leaders in the churches; the dispersion of all petty jealousies; the reclamation of many drunkards; the conversion of some intellectual people who had made unbelief their profession; and the "renewal of the lives" of people through the hymns of Mr. Sankey. The afternoon service was devoted to children, and some 7,000 juveniles, exclusive of parents and teachers, are said to have been present. Their singing was very striking. Addresses were delivered by Dr. Harrison, the Rev. R. H. Hammond, and Mr. Drysdale, the secretary. At the evening meeting, some 6,000 persons being present, the Rev. W. Aitken preached from Jeremiah, ii., 22nd and 23rd verses, his discourse being earnest and emotional. The service terminated about nine o'clock with the usual invitation to the audience to adjourn to the "inquiry room."

On Sunday Messrs. Moody and Sankey resumed their work, and held four services. The first, at eight a.m., was for Christian workers, 6,000 being present, notwithstanding the rainy weather. Mr. Moody delivered a discourse founded on the 28th chapter of Exodus. He earnestly urged the necessity of perseverance and enthusiasm on the part of Sunday-school teachers, and reminded his audience that each could be useful in his own sphere of labour no matter how small or humble it was. The eleven o'clock service was devoted to those who did not regularly attend places of worship. The hall was well filled by a miscellaneous audience whose demeanour indicated that they came under the denomination of "non-worshippers." Rough, ill-clad working-men were there, and in the motley assemblage were sailors, dock-labourers, and many horny-handed artisans, who it was presumed had never been reached by clergymen or ministers. The choir sang the first hymn, "Lord, I hear a shower of blessing," but the comparative silence of the congregation attested their unfamiliarity with the music or words. Prayer having been offered up by Mr. Drysdale, Mr. Sankey rendered the "hymn of admonition,"

What means this eager, anxious throng,
Which moves with busy haste along?

Afterwards Mr. Moody preached a sermon from the words, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." This, he proceeded to say, was the first lesson a man should learn if he wished to be saved. A man never found Christ until he learnt that truth. Mr. Moody became deeply affected in relating one of his pathetic stories; his emotion was communicated to his auditors, and before the sermon was finished many men and women were weeping.

Mr. MOODY: Would any one here like to have me pray for them? If so, rise. There is one man on his feet. Yes, there are others. I can count three, four, five, six, eight, ten, eleven, twelve. Go on, my friends; don't be ashamed. Rise and let us pray that God's blessing may rest upon you. All you that would like to be Christians stand up. I am so thankful to see so many young men rising. Why shouldn't there be hundreds saved here to-night?

Whilst about one hundred persons were standing

in obedience to the request, Mr. Moody engaged in prayer for them. The hymn,

Just as I am, without one plea,

was then given out, and at the close of the service Mr. Moody invited "those friends who had received God" to meet him in the inquiry-room. A considerable number of persons responded to the invitation.

In the afternoon a special service was held in the hall, at which only women were permitted to attend. The hall was densely packed, and hundreds were refused admission. It was an extraordinary assemblage, drawn from all classes except the aristocratic portion of the community. There was a large number of servant girls and married women amongst the audience, and a considerable section (judging from dress and appearance) were the wives of mechanics and labourers. The various hymns sung must have been familiar to most of the crowd, for there was great unanimity in the singing. Mr. Moody gave an address, which was very attentively listened to. At the conclusion of one anecdote, while the tears were in the eyes of most of those present, he asked the women in the audience who would like to become Christians to rise. Several responded to the invitation, and as others did not seem disposed to follow their example, Mr. Moody urged them not to be ashamed, telling them that if their neighbours were laughing not to mind them, for their merriment would be turned into mourning. A short prayer was then offered by the preacher, that God would subdue proud and stubborn hearts and turn all the women in the hall to the Saviour. The hymn,

Safe in the arms of Jesus,

was subsequently sung, and the service terminated at twenty minutes past four o'clock. In the evening there was a men's meeting. A vast number of people assembled in the hall an hour before the time for beginning the proceedings, and hundreds of people outside were unable to obtain admission. The audience was almost entirely composed of working men, and the spectacle of eleven thousand people assembled under such extraordinary circumstances was a picture of teeming humanity never paralleled in the annals of revival meetings in Liverpool. Mr. Moody's address was the same as that delivered at the afternoon meeting. At the close of his remarks he made the same request to the non-Christians to rise from their seats amongst the audience in order that he might pray for their speedy conversion, and extended the same invitation to attend in the inquiry-room. The meeting lasted until nine o'clock, and long after that hour the great body of the audience remained singing hymns.

It will be seen by an advertisement elsewhere, that Messrs. Moody and Sankey will shortly pay their visit to the metropolis. It has been arranged to hold a series of evangelistic services in various districts of London during the months of March, April, May, and June. The committee have taken the Agricultural Hall, Islington, for ten weeks, Exeter Hall for a central noon prayer-meeting, and some other large halls.

ENGLISH CONGREGATIONAL CHAPEL BUILDING SOCIETY.

The twenty-first anniversary of this society was held in the Memorial Hall, Farringdon-street, on Wednesday, Feb. 10. A *conversazione* was held in the library at 5.30. The chair at the public meeting was taken at 6.30 by Josias Alexander, Esq. Besides the speakers we observed the Rev. R. Ashton, S. Hebditch, T. W. Davids, A. C. Gill, B. Beddow, J. Townley, Messrs. Churchyard, Hobson, Thorns, Walker, &c. After singing, prayer was offered by the Rev. J. H. Wilson.

The Chairman congratulated the society upon its having obtained its majority, and upon its being enabled to accomplish so much good; also upon the holding the first annual meeting in their elegant and commodious Memorial Hall. Reserving what he had intended to say for another time, he called upon the secretary to read the annual report.

The Rev. J. C. Gallaway, A.M., read the preliminary part of the report, and gave a few extracts illustrative of the cases in which the committee had taken action during the year.

The report began with congratulating the members and friends of the society upon its coming of age. Though in this case, reaching that period of life did not mean beginning to work, or coming suddenly into large possessions, it is a matter of thankfulness to live so long; never to have lost faith and courage in the work; to have escaped contentions within and without; to have accomplished more than double the work contemplated when the society was formed; and to bid as fair now as at any future time to reach a green old age. The report went on to state that the loan fund, which began with 10,000l., had in the course of the past year risen from 19,000l. to 25,000l. paid and promised, and that it had been agreed to make a special effort to bring it up to 50,000l. by the end of the year 1878. In furtherance of this scheme a special and general conference is to be held in either April or May next. The report pointed out the great help which such a fund would render to the church extension needed in our times. It would save in interest alone in ten years 25,000l., and in forty years 100,000l. As administered by this society it will help to secure suitable and economical buildings; will foster a right independence in the churches aided; will keep up their interest in the work of church extension generally; will expedite the ex-

tion of church debt; and will render the usefulness of the society permanent. The report announced the publication of the third edition of the manual, entitled "Practical Hints on the Erection of Places of Worship"; and referred to the loss sustained by the committee during the past year in the removal of three of their number—the Rev. John Davies, of Cardiff; Alfred Smithers, Esq., of London; and Joshua Wilson, Esq., of Tunbridge Wells. It was stated that the committee had taken action in seventy to eighty cases, new and old, during the year, and had added sixteen to the cases aided by the society's funds, making the total number aided or to be aided 450, or 240 more than was contemplated when the society began. These 450 churches probably contain 225,000 sittings, and are worth full 750,000l. The aid given by this society to the entire work was stated to be 120,000l. An audited balance-sheet was presented, from which it appeared that the income, from all sources, during the year 1874, inclusive of the balance in hand, was 7,957l. 10s. 9d.; the expenditure, including payments of 5,242l. 13s. 11d. in aid of thirty-eight churches and other charges were 5,999l. 17s.; leaving a balance in hand of 1,957l. 12s. 9d. to meet claims shortly becoming due. Among the cases briefly and expressly alluded to at the meeting were those at Cambridge, Canterbury, Gloucester, Gravesend, Gooles, Maidstone, Great Malvern, Morley, Sevenoaks, &c.

Handel Cossham, Esq., of Bath, moved the first resolution, adopting the report and appointing the committee and officers for the year. He alluded to the working of Nonconformist principles in the history of our country, and especially in the founding and subsequent development of the States of America. In respect to church building and other matters, he considered that we were acting on the same wise rule that guided the Nonconformists of a past age, viz., adaptation to the times. The chief use of the society was its practical guidance, and he thought that in that respect it was not easy to estimate its great value. He admired its guiding rule, to aim at utility first and beauty next, never sacrificing the first to the second. It is impossible to look upon the state of society now, especially among the masses, without deep anxiety. What power there is there, and yet how little the hold of religion upon them. The Episcopal Church did not reach them, and the Free Churches were defective in their influence. He hailed the erection of such buildings as the society aimed to erect in the midst of such populations; because they were the stronghold of evangelical truth, and centres of action on the districts around.

The Rev. A. Hannay in seconding the resolution congratulated the society on its past doings and present hopeful position. He sympathised deeply with the improved church building which the society had been trying to promote, and contended that religion to the extent that it was real and strong would always keep pace with the progress of the nation in taste and art. He looked upon our improved architecture as in harmony with the progress of the age; and considered that if we lagged behind in this respect it would be a proof of the want of real and earnest life. His belief was that the influence of the lay element in the Church would prevail as true godliness increased. There was, he thought, no logical medium between a priestly hierarchy, which could be strong without any religious life, and congregationalism. "Brick and mortar" work it might be, but it was a truly spiritual one when managed in a religious spirit for spiritual ends.

The Rev. Dr. Parker supported the resolution. He alluded to the friendly and valuable help which the society had once rendered him in the erection of a church at Banbury. He did not object to the erection of small churches in limited populations; but in many cases thought it might be advisable for these smaller centres to be affiliated, when practicable, with large ones, obtaining much of their ministerial help from such sources. The community at large might not appreciate the abstract principles of Nonconformity; but they could easily understand the concrete lessons of improved buildings. That society was helping to furnish the very best kind of practical explanation of their principles; and on that account alone it was entitled to much greater support than it had hitherto received.

The Rev. W. Cuthbertson, B.A., moved the second resolution, which was as follows:—

However desirable, and in some few cases feasible, for places of worship to be opened free of debt, aid by loan is still indispensable for carrying on improved church building on the extended scale, and with the dispatch which these times demand. And inasmuch as the loans of this society are free of interest; repaid by annual instalments within limited periods; and coupled with very valuable practical guidance; this meeting, fully approving the system, is glad to learn that the Loan Fund has risen from 10,000l. to 25,000l., and earnestly appeals to the liberality and confidence of the churches to bring it up, by the end of 1875, to the proposed amount of 50,000l.

In the course of his speech Mr. Cuthbertson said that the records of that society abounded with demonstrations of the need and worth of Nonconformist agency in the great work of the evangelisation of this country. He rejoiced greatly in the erection of this hall, and was very glad that it was the headquarters of that important denominational society. It was befitting to build it on the site of the old Fleet Prison.

The Rev. G. Wade Robinson, of Brighton, seconded the resolution. He quite agreed with the view taken by the preceding speakers as to the spirituality of the work of this society. True, it worked with a material instrument; but what guided the instrument, and what came out of it?

The hand and the chisel of the sculptor were material; but was not the statue, after all, the creation of genius, and who could calculate its moral influences?

The third resolution, moved by the Rev. T. Aveling, was as follows:—

This meeting deems the erection of suitable Congregational churches, and other free evangelical churches, at the present day, a work of great usefulness, and one towards which it is very desirable that our congregations generally should be asked regularly to contribute. It is a work as needful as missions, and may be as legitimately included among the objects for which annual collections are asked. Especially is this duty of periodical collections binding on churches aided from the funds of the Chapel Building Society. This meeting gratefully acknowledges the regularity with which some of the churches aided by the society contribute to its funds; but deeply regrets to learn that others are wholly unmindful of this Christian obligation. Very respectfully and very earnestly would the members and friends of this society assembled at this annual meeting call upon the aided churches to take into generous and prayerful consideration the claims of this work upon their Christian sympathy and help; and, by sending every year some contribution to the general fund to strengthen the hands of the committee in their earnest endeavour to meet the numerous and pressing applications continually coming in, and so help on the important general work of improved church building. It is recommended that a copy of this resolution be forwarded to every church aided by the society.

Mr. Aveling rejoiced in the work of church-building carried on by the other Evangelical denominations, especially that of the Wesleyan Methodists. The noble example of Sir Francis Lytton was worthy of all honour, and well deserving the consideration of the wealthy members of their own denomination. He (Mr. A.) considered that to make collections in aid of a society like this was as legitimate as to make collections for Christian missions. He rejoiced to hear that some of the churches aided by this society had made periodical collections in aid of the general fund, but was grieved to learn that some had wholly failed in this Christian duty. He did hope that the future would tell a different tale.

The Rev. J. B. Heard, M.A., seconded the resolution. He earnestly trusted that the forcible appeals just made to induce congregations generally, and especially those aided by the funds of the society, to make collections in aid of such a pre-eminently useful work, would have a good effect. He regretted the use of the word "chapel" in the present case, and considered it quite inappropriate. The word, we all know, is of Roman Catholic origin, and was first used to designate a small building containing what were called "sacred relics." Methodists were the first Nonconformists who used the term, but he never heard of its occurring to any one to place a hair of John Wesley's wig under the foundation-stone of one of those structures. We have an instance in the past of no mean authority of the sense of inferiority in which the word chapel was used, in distinction from the word church. He alluded to the expressions placed on the lips of Portia—"If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages, palaces." He is a good divine that follows his own instructions. I can easier teach twenty what were good to be done, than be one of the twenty to follow my own teaching." Nonconformity had a great past, and has before it a grand future. What is wanted is to turn our resolutions into actions. He hoped, ere long, to witness the full sense of the words "a free Church in a free country." He rejoiced in the great success that had hitherto attended the efforts of this very useful and much needed institution, and hoped to see free churches rising up in all directions under its guidance and auspices.

The Rev. Clement Dukes, A.M., and the Rev. H. P. Lyon, B.A., moved and seconded a resolution of thanks to the chairman, after which the doxology was sung, and the closing prayer was offered by the Rev. R. Ashton.

THE REV. JOHN J. IRVING, late of Glasgow, has accepted a cordial invitation to the pastorate of the Western Avenue Baptist Church, Chicago, U.S.

Mr. J. T. Stannard (Spring Hill College), after a year's assistant-ministry, has been chosen co-pastor with the Rev. R. Skinner, of Ramsden-street Chapel, Huddersfield.

It is stated that the Rev. Capel Molyneux, who has been for some time incapacitated from preaching, is now so ill as to cause great uneasiness in the minds of his family and friends.

We understand that the Rev. Samuel Minton, M.A., a clergyman of the Church of England, will preach in the Borough-road Baptist Chapel (of which the Rev. G. W. McCree is the pastor), on Sunday next, Feb. 21.

OPENING OF THE REV. JAMES WALL'S CHAPEL AT ROME.—The new mission chapel erected at Rome, to promote the evangelistic labours of the Rev. James Wall, is to be opened on Palm Sunday, March 21. It will be seen that Mr. Thomas Cook, with his usual enterprise, has projected a tour to Rome and other parts of Italy, of a select party of ministers of the Baptist denomination and friends of the Baptist Missionary Societies, at lower rates than are ordinarily charged for Italian tours. The expenses, including hotel accommodation, are for twenty days *vis à Calais* (second-class), 31l.; for thirty days, 39l. In announcing the trip, Messrs. Cook express a hope "that churches and congregations will see the advantage of enabling ministers to participate in an event of such unusual interest, physically, mentally, and spiritually, at a season when the atmosphere of Rome, and of Italy generally, is usually most salubrious. The hands of our brethren in Rome will be strengthened, and their hearts will be

cheered, by the presence of a good party of English sympathisers."

DERBY NONCONFORMIST BIBLE-CLASS UNION.—On Saturday, Jan. 30, a large and interesting gathering of the members and friends of the above union, which is composed of the senior Bible-classes of the various Nonconformist communions of Derby, met for tea in the spacious Temperance Hall. About 800 sat down, and after tea a densely-crowded audience was entertained and instructed. The chair was occupied by Geo. Dean, Esq., and the platform by representatives of the denominations, ministers, and others. The united Nonconformist choirs performed selections from the "Messiah" at intervals. Mr. Crosbie, M.A., LL.B., the Revs. W. Griffiths, J. Wilshire, E. Hall Jackson (Ripley), and Mr. Simeon Smithard, gave addresses on the History and Principles of Nonconformity. The meeting, largely composed of young men and women, was aptly termed by the chairman "the Nonconformist Band of Hope," and was so enthusiastic, spirited, and successful throughout, that it is contemplated to repeat it in the great Drill Hall, the Temperance Hall being too small for the numbers that assembled. The union is organising itself into an association to watch over the interests of Nonconformity and Liberalism in the town and neighbourhood, and certainly is worthy of imitation as a successful effort to interest the young in the cause of civil and religious liberty.

A SERMON "IN MEMORIAM."—At St. James's Hall, on Sunday afternoon, the Rev. Newman Hall preached to a large congregation a sermon in memory of Canon Kingsley, Dean Champneys, Dr. Macfarlane, and the Rev. Luke Wiseman. Mr. Wiseman was to have preached there on the previous Sunday, but died suddenly during the week. He was announced to speak at the daily prayer-meeting in Moorgate-street on the words, "While thy servant was busy here and there, lo! he was gone." He was a popular preacher of the Wesleyan Church, and was lately president of the Conference. Dean Champneys had spent a long life of consistent service as an Evangelical clergyman of the Church of England. Dr. Macfarlane, who died on the preceding Sunday, had been an eminent minister of the United Presbyterian Church. Canon Kingsley, known during thirty years wherever the English language was spoken, was the friend both of the court and the cottage. These four men represented different schools of thought, but they also showed that there was "one Lord, one Faith, one Baptism." Macfarlane, a Presbyterian by tradition and conviction, was opposed to prelacy and liturgy; which Wiseman, the Methodist, partially adopted, and Champneys and Kingsley gloried in. Macfarlane was opposed to a State Church, Wiseman preferred to labour outside of it, Champneys upheld it but would have confined it to his own school, Kingsley clave to it, for the very comprehensiveness which Champneys might regard as a betrayal of its trust. Macfarlane was Calvinistic, Wiseman was Arminian, Champneys preached evangelical truth, dwelling with emphasis on the sacrificial death of Christ, Kingsley appealed to the broad instincts of humanity, and directed attention chiefly to the sanctifying influence of the life of Christ. Yet all served the same Master, and in His name strove to lead men to righteousness. To all the same welcome was given, "Well done, good and faithful servant." Who could suppose there would be any dividing barrier—any lack of mutual recognition in heaven?

WESLEYAN CHAPELS.—The report of the Wesleyan Methodist Chapel committee has just been issued, containing 146 pages. The ordinary income of the chapel fund this year amounts to 9,036l., being an increase of 516l. The legacy of the late Mr. Fernley, 20,000l., has been paid by the executors, and has been applied to the loan erections branch of the chapel fund, in accordance with the terms of the will. The following cases have been sanctioned by the Conference:—130 chapels, at an estimated cost of 214,955l.; 9 ministers' houses, 4,900l.; 21 schools, 11,959l.; 40 organs, 2,022l. Of the 130 proposed new chapels, 47, to accommodate 11,306 hearers, are to be erected at places where there were previously no Wesleyan Methodist chapels, and the remaining 83, estimated to provide accommodation for 21,487 hearers, are to supersede former erections. The total outlay on all the enlargements and erections for the year has been 318,108. The debt upon all the cases is 49,118l. The contributions from trust estates towards the support of circuits steadily increase; 2,601 trusts have contributed 31,065l., being an increase of 2,974l. The entire amount of debt upon trust property paid off during the year, or for the liquidation of which by the aid of loans definite arrangements have been made, is as follows:—With the aid of grants, 23,826l.; with the aid of loans, 22,144l.; by local efforts and surplus income, 26,880l.; total, 72,850l. The entire amount expended during the year on the property of the connexion has been 390,953l. In December, 1873, there were 5,712 chapels, being connexional property, providing 1,504,197 sittings. There are 352 rented chapels, and 1,421 chapels and rooms gratuitously lent, making a total of 1,773 preaching places, not being connexional property, and providing accommodation for 159,293. The total number of Wesleyan Methodist preaching places, whether the property of the connexion or otherwise, is 7,435, which provide 1,723,495 sittings, or a net increase on 1861 of 1,803 places of worship and 563,942 sittings. The total amount contributed in 20 years towards the removal of debt and the

cost of new erections and enlargements has been 3,419,919.

DEATH OF REV. DR. MACFARLANE.—The United Presbyterian Church has lost one of its ablest ministers, and the congregation of Trinity Church, Clapham-road, a devoted pastor, by the death of the Rev. Dr. Macfarlane, which occurred early on Sunday, Feb. 7th, in the sixty-eighth year of his age. Dr. Macfarlane had been laid aside from active ministerial duties for some months, and an attack of paralysis was followed by a complication of diseases. He sank under an operation which it was necessary to perform, and after enduring much suffering. Dr. Macfarlane had been in the ministry for forty-four years. He was for some time pastor of Erskine Church, Glasgow, from which he was called to London, and was among the first of several United Presbyterian ministers who have been invited to leave Scotland for London. In 1866 Dr. Macfarlane was elected Moderator of the Synod of the United Presbyterian body. He was able to raise up in the Clapham-road one of the most numerous, influential, liberal congregations the Church possesses, and to present it with a building of which any denomination might feel proud. The church in Clapham-road was opened in 1862, the cost of its erection being 12,500*l.*, the whole of which sum has long been paid off. As a preacher, Dr. Macfarlane was powerful, eloquent, and attractive, and as a writer he was able and ready. His success as a minister, both in England and Scotland, has been very marked, and it has been well said "that he did a long day's work, and did it well." He was the author of several works, amongst others "The Night Lamp," which has passed through a number of editions, and the "Life and Times of Dr. Lawson." The interment of this highly respected Presbyterian minister took place on Friday last at the Norwood Cemetery. Notwithstanding the miserable weather a large number of mourners and friends were present. Prior to proceeding to the ground a service was held in the Clapham Rise Church, in which the Rev. Oswald Dykes, Mr. Arthur, and others took part, Dr. Drummond delivering an earnest address on the words, "Our friend sleepeth." The Rev. Mr. Wilson closed this portion of the service, at which most of the neighbouring ministers were present. Between forty and fifty carriages joined the mournful procession to the cemetery. At the grave the Rev. Dr. Edmond offered prayer. A brief address was given by Dr. Hamilton, and the Rev. Donald Fraser pronounced the benediction, and thus brought the solemn series of services to a close.

LONDON CITY MISSION.—On Thursday afternoon a numerously attended public meeting in behalf of the City and Central Auxiliary of this society was held in the Egyptian Hall of the Mansion House, under the presidency of the Lord Mayor, who in opening the proceedings referred to the unsectarian character of the mission, the committee consisting of an equal number of Churchmen and Dissenters. Everyone must, therefore, desire to have the opportunity of furthering the useful object it sought to accomplish. He thought this mission could be of service in strengthening the hands of the Home Secretary, and in helping to carry through his bill for assisting in the erection of improved dwellings for the poor. Be that, however, as it might, he could appreciate the difficulty there must be in bringing the poor within the influence of religion while they were without proper and decent dwellings, and on that account he was glad to be able to render what help he could in support of this mission. (Hear, hear.) Mr. C. M. Sawell, the district secretary, read an interesting report of the rise and progress of the institution, which now retains nearly 250 missionaries. Thirty districts nevertheless remained to be occupied, and the Central Auxiliary applied to the wealthy occupants of the City for additional aid to supply those vacancies. Whitechapel was now added to the localities embraced in the labours of the mission. The Earl of Shaftesbury proposed the first resolution:—

That the meeting, believing that the Divine principles of the Gospel of Christ working in the hearts of the people afford the only security for the peace and prosperity of a nation, rejoices in the success of the personal ministry of the London City Mission among the mass of the poor who were seldom to be found in any place of worship.

The noble earl spoke from personal observation, extending over the last thirty years, of the "aggressive" operation of the mission, which found its way, he said, into every nook and corner, and had specialities of its own to meet every case: It had missions to cabmen, missions to Jews, and missions to foreigners in London, from almost every quarter of the globe. Considering that there were 23,000 persons living in common lodging-houses alone, one would have thought that that was more than an ample field for these noble missionaries. But no; they were only content with trying to reach all the outcasts and fallen of every class within the 4,000,000 population of this vast metropolis. No one could gauge the amount of good they were working. The resolution, which was seconded by the Rev. Dr. Morley Punshon, president of the Wesleyan Conference, was passed by acclamation, as was also another proposal by the Rev. J. Cohen, rector of Whitechapel, and seconded by Mr. Alderman McArthur, M.P., asking for the sympathy and pecuniary aid of suburban residents who have offices in the City, surrounded by the multitudes to whom the mission directs its efforts. Several handsome subscriptions were announced.

The death is announced of Signor Agnesi, the well-known baritone-basso.

Correspondence.

THE NEW DAILY PAPER QUESTION.

To the Editor of the Nonconformist.

SIR,—I think many Dissenters must have been seized with an almost irresistible impulse to write to the *Nonconformist* on this subject since the appearance of the first letter by "A Radical." I have something to say on the subject, which, up to the present time, has not been said, and I am vain enough to think some of my suggestions will be of practical value. If there is going to be a decided effort put forth to establish a new Liberal daily paper, a preliminary skirmish or two will only clear the way for a more orderly and effective arrangement of the line of battle—for battle it will be, and one that will end only in defeat, and that sharp and early, unless there is thorough unity of purpose and aim in those who take the work in hand.

There are, as it appears to me, four main points to be kept in view in the establishment of such a newspaper as that now contemplated. The desiderata are:—

1. To obtain 100,000*l.*, at least, before any liability whatever is contracted.
2. To obtain the said capital in the shape of subsidy, and not on the joint-stock principle.
3. To have autocratic rule in the editor's office, provision being previously made by a representative council for the financing.
4. To make firm adherence to principle and the best of writing the first aim, and success the second; not sacrificing a high tone of moral earnestness to mere cleverness, nor making morality dull.

A few words on each of these points: (1.) The requisite capital, 100,000*l.*, will go a very little way, and should be looked upon as the minimum amount to be sunk in providing plant and working capital during the necessary term of probation. The greater the capital at command the longer the probationary period and the better the chances of ultimate success. (2.) The only way to raise such a sum and to obtain unfettered (not irresponsible) control over it, is to invite subscriptions of not less than (say) 50*l.* in a single name, such subscriptions, when the whole is raised, to be vested in trustees by a covenant which shall bind them to deliver it over to the board or committee of management when the project is afloat, and shall bind them, moreover, though not in a manner that shall be burdensome to their heirs or executors, to retain possession of the property on behalf of the subscribers until such time as it shall be either wound up, or conveyed by sale or incorporation to another proprietary. (3.) This would avoid the very miserable evil of newspaper management on the joint-stock principle. I need not enlarge on this point. You might as well expect to conduct a brilliant and successful military campaign on democratic principles as look for a profitable or satisfactory result from the management of a newspaper of this kind which was liable to be influenced by the voting power of shareholders. No doubt under the proposed plan the success of the whole scheme would depend mainly upon the manager and editor selected, but that does not constitute an objection to it, if it be premised that such selection is entrusted to a thoroughly representative council. (4.) Let us not repeat the error of some Liberal daily paper promoters of years ago, in presenting a sickly ("weekly for the present") sort of appearance to an expectant public. If the *Daily News* can be up to the mark in paper, print, style, authenticity, and readiness of information, so can a paper with more earnestness and less conformity to the Philistinism of the period. If we can rise above provincial jealousy at the outset, let us ask some kind Manchester friend, "one who knows," to tell us confidentially a little about the early history of the *Manchester Examiner*. I feel sure we should find in it many valuable hints for our guidance.

It is pitiable to mark, as one does so frequently, both in daily and weekly London newspapers (though the *Daily News* is not a flagrant offender in this respect), allusions to fashions and conventional follies which characterise a certain section of society, as though that section (chiefly West-end London) were the civilised world. According to these writers, always on the *qui vive*, it may be, for symptomatic occurrences, now this belief and now that is being given up by all thinking men and women; extravagance in dress, such as our forefathers never dreamt of, is all but universal; ladies not only smoke and imbibe freely, but, betting book in hand, attend races and use language supposed to be appropriate to the racecourse. I suppose the truth is that leader-writers are mostly satirists, and satire has many recommendations, especially to the man who uses it, for he can go anywhere innocently if he returns to his post and moralises. But these men move in a circle, and it is very much the same in regard to political and ecclesiastical matters as in these social ones. The men who silently possess their souls until the call for action comes, as well as those who, not so silently, but with more impatient zeal and with equal strength of purpose and fidelity to conviction, are everywhere the centre and nucleus of healthy, vitalising influences which prevail when occasion demands their exercise to the extent of revolution—these men must, forsooth, put up with an occasional nod of recognition or approving smile from the London daily press, and leave the intelligent foreigner (if there be one amongst us) to suppose that

every Englishman bets on steeplechases, and that people go to church on Sundays principally because the Church is a part of their political machinery, and good citizenship requires it of them. Of course, this would be a libel, but whose fault would it be, if his newspaper reading led him to such a conclusion?

I am, Sir, yours faithfully,

M. A.

London, February 12, 1875.

To the Editor of the Nonconformist.

SIR,—I am glad to find that so many take interest in the above. The paper, should we have one, must be thoroughly Liberal, and managed by men of principle. It must be of the same character as the *South Wales Daily News*, a paper that never betrays that cause it has undertaken to advocate. If the *Nonconformist* can fill the gap all will be right. But the paper must be as Liberal as the *Standard* is Tory.

A TRUE LIBERAL.

Gloucestershire, Feb. 11, 1875.

To the Editor of the Nonconformist.

SIR,—I have seen with much satisfaction, though not with surprise, the hearty manner in which the suggestion of "A Radical" has been taken up. To the end that this matter may speedily take a practical form, I would offer the following suggestions:—

Let the Liberal electoral associations, which are established in most towns and many counties, be desired to furnish the names of the more advanced of their supporters. Let the gentlemen whose names have thus been obtained, with the addition of subscribers to the Liberation Society, be communicated with by circular—such circular to contain a blank form to be filled up by the receiver with the number of *l.* shares he would be prepared to take should the paper be established. This at the expense of a halfpenny stamp would be returned to you. I have not the slightest doubt that promises for far more than the requisite capital would be obtained.

I am, &c.,

G. B. LIVENS.

Newcastle-on-Tyne.

THE RECENT ROYAL VISIT TO BIRMINGHAM.

To the Editor of the Nonconformist.

SIR,—I read, with considerable surprise, in this week's *Nonconformist* that the recent royal visit has cost the rates 12,000*l.* The actual cost was about 1,200*l.*, of which more than half was spent in barriers for the protection of the crowds in the streets.

Yours truly,

J. C.

Birmingham, Feb. 12, 1875.

[The paragraph in question was copied from a daily paper.—*Ed. Noncon.*]

DISESTABLISHMENT.

To the Editor of the Nonconformist.

SIR,—Will you permit me, as a Unitarian minister, to say that to my mind the question of disestablishment partakes more of a social and political than a religious or sectarian character? About half the people of this country attend no church or chapel of any kind; and half of those who do attend some "place of worship" do not go to the Church by law established. The Episcopal Church, endowed with national funds and enjoying the special favours of the State, is a standing mark of political injustice and social insult to all good citizens who have no desire to attend her ministrations.

About five millions sterling of national money are annually squandered to enrich the wealthiest sect in the land, whilst the other and poorer Christian communities have to shift for themselves. I use the word "sect" advisedly in reference to the so-called "Church of England," for it is as much a sect, in reference to the universal Church of God, as is the Methodist, Baptist, or Unitarian body of Christians. Surely, with a heavy national debt pressing upon us, and with such a terrible amount of taxation, ignorance, poverty and want on every hand, the nation could make a better use of her five millions a year than handing that sum over to a Church that is more able to take care of herself than any other Church in the kingdom. If Churchmen, who own most of the estates and wealth of the country, tell us that their Church would fall unless supported by State pay, then it is obvious that they have no faith in the inherent worth and power of their community, and cast a worse slur on their Church than was ever done by the most rabid Dissenter. Here let me say that I regard as "Dissenters" all who are outside the Anglican Communion. Many Wesleyans and Unitarians I know object to be classed among the "uncouth" "uncultured" descendants of the grand old Puritans. Why this should be the case I could never make out. To me it looks very much like—well! I must say—"snobbishness," as I can find no other word to express my meaning.

It would be a sad thing for Christians generally, and for Unitarians particularly, if the time should ever come when we should have no Gospel for the ignorant, the poor, and the vulgar; but a message only for the cultured, the learned, the wealthy, and the polite. There was nothing "respectable" in the appearance of Christ and His apostles, and the early Church was only ridiculed by the cultured Greek and the valorous

Roman. Yet the Church of Christ was never so spiritually prosperous as when unfettered by State shackles and unhampered by State emoluments. The Roman lady in all her grandeur, and the negro slave in all his misery, sat down together at the same table to partake of the same bread and wine, and listen to the teachings of the Syrian tent-maker, who instructed his hearers in the religion of Him who said, "One is your Master, and all ye are brethren." If we would be true disciples of the Great Teacher, we too, must have a Gospel for the poor as well as the rich, must seek to save the lost, the down-trodden, the erring, and the oppressed, and sternly rebuke the scribe and the Pharisee, the priest, and the Sadducee, and speak against wickedness in high as well as low places.

To return to the question of disestablishment. I may say that I have obtained most of my experience of the working of a State Church in Wales, my native country, where I resided for many years as a Baptist student and minister. In the Welsh Principality eighty per cent. of the inhabitants are Dissenters, and these are nearly all poor people—servants, agricultural labourers, and miners and colliers. And yet they build their own chapels, and support their own ministers. If the poor colliers and servant-girls and labourers can do this, why in the name of justice and common-sense cannot the wealthy landowners and ironmasters do the same for the Episcopal churches which they attend, instead of being pensioners and slaves of the State?

If the "comprehensive" church which some Unitarians long for were an established fact to-morrow, it is certain that Welsh and Scotch Dissenters would not join it, as they dissent from a State Church for the simple reason that it is a "State" Church.

I cannot but admire the faith of those Unitarians who believe that the Church will one day be "broad" enough to admit them, especially as that "faith," like many another, seems to be exercised against reason and in the teeth of history and the facts of the present day. Does any thinking man really believe that the Anglican Church will ever in this or the next generation repudiate the doctrines of the Trinity, the Atonement, the personality of the devil, the eternity of hell's torments, original sin, and infant depravity? And unless this be done, how can any earnest, consistent Unitarian take part in the services or ministry of the Establishment? As for those Unitarians who now go to "Church" because it is "respectable" or "fashionable," I regard them with compassion rather than admiration.

When the Liberation Society seemed to me to make this question a mere sectarian squabble and a fight of Chapel against Church, I had no sympathy with them, but now that they are endeavouring to make the question a great national, political, and social one, I wish them God speed. Time is on their side, and the great forces of the hour are fighting with them. Half the electors in this country care nothing at all about the various sects and parties. Let them only be taught that the existence of a State-Church is a social and political piece of injustice to the nation, and then the days of the Establishment are numbered.

I quite agree with that excellent man of God, the late Baptist Noel when he says towards the close of his able essay on the union of Church and State:—

"The union of the Churches with the State is doomed. Condemned by reason and religion, by Scripture and experience, how can it be allowed to injure the nation much longer?"

I have no doubt myself that our great patriot John Bright, in the noble speech which he delivered a short time since at Birmingham, rung out the first stroke of the death-knell of the Establishment.

Whatever other Unitarians may think of this question, I shall for my own part do my utmost to obtain religious equality, and never rest content with religious toleration.

And as this battle must be fought out in the House of Commons, I shall, where there is a chance, give my vote, and what little influence I have, in favour of candidates pledged to the Disestablishment and Disendowment of the Church by law established. I am a Dissenter first, and a Liberal afterwards. I don't hope for anything from the present Tory Parliament, but look forward to the next election to return a body of Englishmen who will not owe their seats to the strange and combined power of beer and the Bible, the publican and the parson!

Yours respectfully,

CHARLES WHITE.

37, Russell-road, Kensington, W., Feb. 15, 1875.

MESSRS. MOODY AND SANKEY.

To the Editor of the Nonconformist.

SIR,—All we need demand of Messrs. Moody and Sankey is, that they are sincere in their work. If each one of God's people will earnestly seek to know what is his commission, and then conscientiously strive to work out that commission, God's work will be done. The devil's subjects are active enough in doing his work, and too often God's (!) people are not loath to help them. We are too apt to want God's people to work our way. God never intended anything of the kind. Our talents are infinite in character as well as in degree, and all God asks is that every talent be employed for its own especial work. The world's material on which God's work is to be done is as varied as the talents which He sends into the world for doing it. Let us reserve our

censures for those who, professing to be God's people, yet "hide their light under a bushel," "wrap their talent in a napkin;" who remember the Sabbath Day to keep it lazy; who, however much they love God, love themselves vastly more; who forget that their Master "went about doing good;" who compound with conscience by paying a paltry fee to a deputy, either parson or organised society; who too often deserve the following castigation from Hood:—

Behold yon servitor of God and Mammon,
A blackleg saint, a spiritual hedger,
Who, binding up his Bible with his ledger,
Blends Gospel texts with trading gammon.
Who backs his rigid Sabbath, so to speak,
Against the wicked remnant of the week;
A saving bet against his sinful bias.
Rogue, that I am, he whispers to himself,
I lie, I cheat, do anything for pelf,
But who on earth can say, I am not pious.

No, good reader, Moody and Sankey's work may not be your work, nor my work; but if it be their work, let us wish them God-speed, praying only that we also do with like earnestness the work that God hath appointed us to do.

ECCE HOMO, ECCE DEUS.

RELIGIOUS STATISTICS EXAGGERATED.

To the Editor of the Nonconformist.

SIR,—I have often observed that good men engaged in philanthropic movements or religious revivals frequently exhibit a strong tendency to exaggerate the evils they deplore and are striving to remedy. I do not for one moment suppose that they are conscious of the exaggeration. In most cases they are men unaccustomed to the right treatment of statistical questions, and yet are very fond of presenting the evils they are dealing with in a statistical form. As illustrations of this tendency, I beg to refer to some statements contained in the periodical called the *Christian*, for 21st January last. A gentleman in Sheffield made the statement that there were in that town 150,000 persons who never go to any place of worship, and, on this statement, Mr. Moody, the eminent American evangelist, made the following observation:—"Here, for instance, in this town of Sheffield, I am told that there are 150,000 people who not only never go near a place of worship, but for whom there is actually no church accommodation provided, even if they were willing to take advantage of it. Thus there are in all say eighty churches and chapels which, allowing an average of 1,000 seats to each, give accommodation for 80,000 people. Supposing each of these to be three-fourths full, you have 60,000 church-going people out of a population of 260,000. It leaves thus a very wide margin to say that there are 150,000 souls in this one town without even the possibility of the means of grace."

I beg to state that Mr. Moody is not responsible for the above figures, as they were supplied to him; indeed, they are, as stated by him, more favourable to the town than as originally given. The first thing that strikes a careful reader is the round numbers given and the guess work which supplies the figures. In the original statement the number of churches and chapels mentioned was sixty, and the accommodation 60,000. One feels some surprise that some authority was not referred to as a guarantee for the correctness of the figures.

One would suppose that there was no authority, but it ought to have been known that in 1872 you obtained for Sheffield a full and detailed return of the places of worship, which was published in the *Nonconformist*. And though in some places these returns were criticised I have every reason to believe that they were the most complete and most accurate published in this country. Now, Sir, I find from those returns that in 1872 there were in Sheffield 122 places of worship, with accommodation for 81,034 persons. The population in 1871 was 239,947; the population in 1872 would probably be 245,000, and in 1875 not more than 250,000, if we may take the past progressive increase as a guide. The number of persons provided for in your accurate return is thus not very much more than in the statement of Mr. Moody. The manner of treating the figures is, however, very different. The statement supplied to Mr. Moody proceeds on the principle that all the population, old and young, children and infants, are to be provided for; but this is absurd. The calculation made by Mr. Horace Mann in the census of 1851 is that 58 per cent. is the utmost that could attend public worship at the same time. This proportion was arrived at by deducting the aged, the infirm, the sick, the young children, and their nurses. My own observation of the circumstances of social life, especially among the great mass of the population, leads me to the conclusion that 50 per cent. of the population is the utmost that could reasonably be expected to attend public worship. But taking the liberal estimate of 53 per cent., and applying this to the case of Sheffield, we have the following result:—In the total population of Sheffield, say in 1875, amounting to 250,000, the number of people who could possibly attend public worship is 145,000, that is 5,000 less than the statement referred to makes the number of habitual neglectors of public worship. If there be now church and chapel provision for 81,000, the number unprovided for is 64,000, not 150,000. This is undoubtedly bad enough, but it is better to state the truth accurately. I know that Sheffield is morally and

religiously bad, but it is not wise to make it appear worse than it is.

In the same number of the *Christian* certain enormous figures relating to London are quoted from the report of the promoters of the special services in theatres and music-halls. Amongst many evils which London is stated to contain is the following:—"London has 117,000 habitual criminals on its police register, increasing at an average of 30,000 per annum." I have often wished, when reading statements of this description, to know the sources from which they are derived, and as those where a distinct reference to the police register, I went and consulted the Blue Book—Judicial Statistics for 1873—which of course contains all the information which the police can impart. I could, however, find nothing to justify the preceding statements. On the contrary, I learnt that the total number of thieves and depredators, receivers of stolen goods, and suspected persons known to the police in the metropolis was in 1872-3 only 3,487, whereas, in 1863, the number of the same persons was 4,930—exhibiting, in ten years, a decrease of 1,452.

I venture to present these figures in correction of exaggerative statements, and would suggest to good men engaged in a holy and benevolent work, the propriety of being more careful in statements put forth in the form of statistics. In many other departments of Christian labour corresponding errors are made. Whilst most cordially sympathising with any work which aims at the moral and the religious welfare of the people, I am desirous that the truth should be adhered to in every respect.

Yours, &c.,

GOMER.

February, 1875.

THE WESLEYANS AND STATE-PAY.

To the Editor of the Nonconformist.

SIR,—In the *Colonist* (Demerara) newspaper of January 8, 1875, is a leading article on "The Clergy-List Ordinance," which it appears comes to an end on the 31st of December next. To the following sentence in that leading article I invite the attention of yourself and your readers generally, viz.:—

We are informed that the Wesleyans have petitioned the governor to propose, at the next Combined Court, support to each religious denomination according to its members, and this seems to us essentially the fair course to pursue.

At the last Wesleyan Conference, the sentiment was uttered amidst rapturous applause, "that in the present aspect of some national questions the Wesleyan body must have no kind of State-pay"; and in Demerara "the Wesleyans petition the governor to support each religious denomination according to its members," evidently asking for that "kind of State-pay" called concurrent endowment.

From the Blue-book, it appears that in 1871 the population of the colony of British Guiana (of which Demerara is a part) was 193,491, and that of these 55,243 were emigrants from India and China and their children. That is, they are *heathen*, to whom in their own countries—viz., India and China—the Wesleyan Missionary Society sends the Gospel; and in Demerara the missionaries sent there by the Wesleyan Missionary Society petition the Governor "to support each religious denomination according to its members," which, if granted, will have the effect of taxing the hearth for the support of Wesleyanism, as well as Popery and Ritualism. Does the Wesleyan body approve of this kind of State-pay?

I am, your obedient servant,

A CONSTANT READER.

MR. DALE'S LECTURES ON THE ATONEMENT.

Last evening the large room of the Congregational Hall was filled by a brilliant assemblage, who had gathered together to hear the first of the series of lectures to be delivered by Mr. R. W. Dale, M.A., of Birmingham, upon the "Atonement." The chair was occupied by the Rev. J. G. Rogers, B.A., and amongst those present were the Rev. Dr. Allon, the Rev. Dr. Halley, the Rev. Dr. Parker, the Rev. Edward White, the Rev. R. Ashton, the Rev. L. Bevan, the Rev. R. Macbeth, the Rev. J. H. Wilson, the Rev. Joseph Shaw, Mr. J. C. Williams, Mr. A. H. Haggis, and Mr. H. S. Skeats. Many ladies also were amongst the audience.

Mr. Dale on making his appearance was very cordially received. The proceedings commenced with a brief prayer by the Chairman, after which Mr. Dale immediately began his lecture, which was wholly of an introductory character. The lecturer remarked upon those who protested against any theories of the atonement; insisted that it was impossible not to have a theory; stated his conviction that the Saviour by His death atoned for sin, and then proceeded to state the manner in which the doctrine of the atonement might be illustrated and proved—not by a mere collection of texts, but by a deeper search into the very substance of the New Testament writings. Of the manner of so dealing with the subject the lecturer gave one or two vivid and powerful illustrations, after which he referred to the practical bearings of the question. The lecture, which was characterised by great closeness of thought, was

listened to with profound attention and interest, and every now and then interrupted by subdued applause. On resuming his seat Mr. Dale was enthusiastically cheered.

The second lecture, to be delivered on Tuesday evening next at seven o'clock, will be "The Fact of the Atonement illustrated by the History of the Lord Jesus Christ."

Imperial Parliament.

In the House of Commons on Thursday Sir STAFFORD NORTHCOTE, in moving to obtain leave to bring in bills to consolidate the Acts relating to public works, and to amend the Acts relating to public works, observed with reference to the latter measure that it had become necessary in consequence of the measures which the Government had already introduced, and which they had in contemplation bearing upon the subject of local taxation. The amount of local indebtedness was now about 72,000,000*l.*, and as it was increasing at the rate of 3,000,000*l.* a year, it was desirable that the subject should be brought under the annual purview of Parliament in the shape of what might be termed a local budget. It was not, he said, intended to restrict the operations of the Public Works Loan Commissioners, but, on the other hand, to encourage them, while bringing their proceedings more under the cognisance of Parliament. Leave was given to bring in the bills.

Mr. SCLATER-BOTH brought in a bill for consolidating and amending the laws relating to public health, and explained at length the various changes which it is proposed to make in the sanitary laws. The chief of these is to give power to local authorities to pass provisional orders under the gas and water Acts; to require the provision of mortuaries; to make better provision for dealing with nuisances and overcrowding; and to enable local authorities to proceed against nuisances out of their own districts.

Lord ELCHO brought in his bill for creating a municipality for the whole metropolis, which, he said, had been changed in various particulars since it was circulated in the autumn. A veto is given to the Crown on the appointment of mayor, deputy-mayor, recorder, and common serjeant; the control of the police is to be placed in the hands of the Home Office; the property of the present Corporation is not to be distributed over the whole metropolis without the Corporation's consent; and the vestries are to send two members to the new municipal body. Sir GEORGE BOWYER expressed his dissent from these changes, which entirely failed to remove the objections to this unworkable bill. Some other bills were brought in, and the House adjourned at half-past six o'clock.

In the Lords on Friday the LORD CHANCELLOR explained at some length the provisions of his bill to consolidate and amend the Patent Laws.

In the House of Commons, Mr. D. PLUNKET took his seat for the University of Dublin, on his re-election as Solicitor-General for Ireland. Lord H. SOMERSET brought up Her Majesty's answer to the address of the House, in reply to the Speech from the Throne. In reply to Mr. Mundella, Lord H. LENOX stated that the Government had decided to obtain a site for the Museum of Patents and New Inventions at South Kensington, and he would give further information on the subject when he asked the House for the vote for it. In reply to Mr. Cowen, Mr. CROSS said he was informed that the final report of the Commissioners on the Labour Laws would be ready in the course of the following week. Responding to an appeal from the Marquis of Hartington, the Chancellor of the Exchequer agreed not to take the second reading of the Friendly Societies Bill on Monday, the 15th. Mr. ADAM having moved that a new writ should be issued for the re-election of a member for Stroud, Mr. LEWIS proposed an amendment which had for its object virtually to suspend the writ. After considerable discussion, the amendment was defeated by 184 to 73 votes, and the writ was accordingly ordered to be issued.

In the House of Lords on Monday evening the Earl of DERBY, in reply to Lord Stratheden, said he should not be prepared until a later period to lay on the table any papers with regard to the alleged demand of Austria, Russia, and Germany to enter into commercial treaties with the Principalities independently of Turkey; but he did not look upon the question as one likely to cause a general disturbance of the peace of Europe or in the East. His lordship added that all the Powers are agreed that it is desirable that Servia and Roumania should have the right to carry on commercial negotiations with other countries.

In the Commons both Mr. Gladstone and Mr. Bright took their seats for the first time this session. In answer to questions put in the early part of the sitting, Mr. EGERTON stated, on the part of the Admiralty, that the estimated cost of the Arctic Expedition is 98,000*l.*, and Mr. BOURKE, speaking for the Foreign Office, said the Government have advised Her Majesty to recognise the new kingdom of Spain. Mr. SULLIVAN afterwards raised a question of privilege with regard to the speech in which Mr. LOPES was reported to have alluded to the Home Rulers in Parliament as "a disreputable band." He moved that the words complained of be taken down by the Clerk at the table, and this was done, the record being read to the House. The SPEAKER having intimated that a further motion was necessary, Mr. SULLIVAN then moved that the words in

question constituted a breach of the privileges of the House, but after a conciliatory speech by Mr. DRAKE, and an expression of regret on the part of Mr. LOPES, the motion was withdrawn. Subsequently the Artisans' Dwellings Bill was discussed, generally in a tone of qualified approval, and read a second time without a division, the Committee being fixed for the 4th of March. The second reading of the Friendly Societies Bill was postponed till the 25th instant. Mr. WHALLEY, in a studiously moderate speech, moved for a return of petitions in the Tichborne Case, but the motion not being seconded, it fell to the ground, and the House adjourned.

Epitome of News.

The Queen will hold an official and diplomatic Court at Buckingham Palace on Monday, the 8th March.

The Queen has received, through the Earl of Carnarvon, the war club of King Thakombau, presented by him in token of dutiful allegiance.

The Prince of Wales will hold the first *levées* of the season at St. James's Palace on Monday, the 22nd of February, and on Monday, the 1st of March next, at two o'clock.

Her Majesty has been pleased to confer the vacant riband of the Order of the Thistle upon the Marquis of Bute.

Mr. Bright, in a letter to a Southampton elector, in answer to a request for a creed or chart for the Liberal party, points out that if there is no sense of pressing grievance, there will be no urgent cause for combination to promote political change; and the Liberal party, as a reforming and change-making party, will necessarily be less compact and less disposed to action. He says:—"Do not fear for Liberal principles. Changes which are wise and necessary will be made. You do not bear their footsteps, but their advance is certain. The air is full of change, and those who must dread it are now most active in promoting it." Mr. Bright suggests that there should be a better organisation of the Liberal electors, and that steps should be taken to circulate information showing the part taken by the Liberals in promoting enlightened legislation, and the opposition shown thereto by the members and supporters of the present Government.

The case of O'Keefe v. Moran, heard in the Irish Court of Queen's Bench, terminated on Friday in the jury being discharged unable to agree.

The late Mr. Robert Marshall, of the firm of Marshall and Aiken, clothiers, Edinburgh, who has just died, has bequeathed the whole of his fortune, about 25,000*l.*, to religious and charitable purposes in Scotland.

The British expedition for the observation of the eclipse of the sun has sailed in the steamer *Surat* for Galle and Singapore. Dr. Vogel, of Berlin, joins the expedition at Suez, and Dr. Jensen at Singapore. Professor Tacchini, also a member of the expedition, is already at Calcutta.

It is stated that another libel case against the *Times*, in connection with its money article, is in progress. The Rubery action, it is said, cost the leading journal something like 12,000*l.*

The Board of Trade inquiry into the loss of the *La Plata* has terminated. The assessors are of opinion that the vessel was in good condition, and not overloaded; that her cargo was properly stowed; that the trim was not the actual cause of the loss; and, further, that there was not the slightest truth in the imputation of drunkenness against the captain, chief engineer, and first, second, and third mates. When the assessors have agreed to their report, they will send it to the Board of Trade.

Mr. Gladstone has arrived at his residence on Carlton House-terrace from Hawarden Castle. There is no truth in the rumour that the right hon. gentleman intends to resign his seat for Greenwich.

The Lord Mayor and sheriffs have consented to attend the opening ceremonial of the Alexandra Palace on the 1st of May next in full civic state.

During a dense fog on Sunday the American mail steamer *Leipzig*, from Southampton to New York, went on the rocks at Start Point. Her passengers, mails, and specie were landed. The vessel has been got off, and has returned to Southampton.

The ruins of Nottingham Castle, which was burnt in the Reform Bill riots, are to be converted into a fine art museum. Mr. Morley, M.P., has subscribed 1,000*l.* for the purpose.

One of the lightkeepers at the Longships Light-house, Land's-end, was drowned last Friday. It is supposed that he was washed off the rock by a heavy sea.

It is stated that the Prime Minister and Commander-in-chief of Madagascar purposes paying this country a visit during the ensuing summer.

The family of the late Mr. Winterbotham have sold their picturesque estate, at Pitchcombe, Gloucestershire, to Mr. E. C. Little, of Stroud.

It is announced by the Government that Her Majesty has been graciously pleased to sanction the free opening of the Tower of London to the public on two days in each week.

Orders have been issued by the Government to enforce strictly the rule that forbids persons employed in the Civil Service to give official information to the press; and those civil servants who are connected with newspapers are warned that they will be held personally responsible for

any breach of official confidence that may be committed by contributors to the periodicals with which they are associated.

According to the London correspondent of the *Leeds Mercury*, Mr. Gladstone is busily engaged in the study of the whole question of local taxation, and there is a prospect of his entering the lists as a critic of the Government measures on the subject.

The turret-ship *Devastation* is to be sent to the Mediterranean, accompanied by the *Hercules*.

The new Cunard liner *Scythia* leaves the Clyde for Liverpool on Thursday. She is 432 feet long, 43 feet broad, 4,556 tons, 600 horse-power, and will probably take the foremost place in the Cunard fleet.

The Columbia Market, recently given by Baroness Burdett Coutts to the Corporation of London for a fish market, but returned to her on its proving a failure, has been taken by Mr. D. Tallerman, the Australian meat importer, who will convert it into a grand restaurant for supplying cheap dinners to the people. The building originally cost nearly half a million.

There will probably be no Easter Monday review this year, as the railway companies have declined to make arrangements for the conveyance of large bodies of volunteers on that day.

The Recorder of Liverpool, on Friday, congratulated the grand jury at the Borough Sessions on the decrease of crimes of violence in that town. The Recorder attributes this to the efforts of the police.

The committee of the National Agricultural Union have decided to send out 290 unionists to Ontario. They will sail from Liverpool on the 25th inst. The authorities at Ontario have arranged to receive 1,000 farm-labourers, and 700 more will be forwarded at intervals in March.

The High Court of Queen's Bench on Saturday reversed the ruling of the Lord Chief Justice in the case of "O'Keefe v. Cardinal Cullen," so that the verdict for one farthing damages given to the plaintiff has been set aside.

Mr. Gladstone has declined to allow himself to be nominated for the Lord Rectorship of Aberdeen University.

Lord Aberdare closes a correspondence with Mr. Halliday on the subject of the South Wales lock-out with a letter in which he says that any appeal that may be made now should be addressed, not to the masters, but to the men, and that the latter should be advised to give way. The men are said to have the means of prolonging the struggle for some months if necessary. It is a noteworthy fact that coal from Staffordshire is obtainable in Cardiff at twenty per cent. less than the charges for steam coal in that district, and a further illustration of declining coal markets is furnished from the neighbourhood of Sheffield, where one large firm has reduced prices by 1*s.* 6*d.* per ton.

By the Army Estimates, just published, it is shown that 14,670,700*l.* will be required for the military expenditure, an increase of 192,400*l.* on last year's estimate; or, deducting extra Exchequer receipts, 13,488,200*l.* The number of men for the British establishment is set down at 129,281, against 128,994 last year.

Fears are entertained that the large iron steamer *George Batters*, which left Porthcawl for Gibraltar with a cargo of coal on the 22nd January, and has not since been heard of, has been lost, with all hands, twenty-one in number. This makes the fourth outward-bound coal-laden steamer supposed to have perished since the 1st of December, the other three, as we have previously reported, being the *Scorpio*, the *Cortes*, and the *Thornaby*. The whole number of lives involved in these disasters would be 102.

On the 15th inst., Professor Fowler delivered the first of a series of lectures on "Phrenology" to a large and appreciative audience at the City Temple, Holborn Viaduct; Mr. John Lobb, of the *Christian Age*, presided.

The Shakers are allowed by Mr. Auberon Herbert to remain in his barn till Monday next. They have no prospect of obtaining any other place.

The *Birmingham Morning News* announces the death of the Mayoress of Birmingham, Mrs. Joseph Chamberlain, which occurred at her residence on Sunday evening, shortly after she had given birth to a boy. The child lived a few hours after the death of the mother. The deceased lady was only twenty-seven years old. She leaves four children.

We learn from the pastoral letter of the Roman Catholic Bishop of Salford, which was read in all the churches of the diocese on Sunday, that "the bishops of the English hierarchy, after consultation, have agreed, each one in his own diocese and in his own way, to warn their own flocks against joining a non-Catholic association known as 'The Independent Order of Good Templars,' and to forbid the sacrament to be administered to any Catholic, who, after receiving due notice, shall continue to be a member of it."

It is probable that Mr. G. A. Macfarren will be the new principal of the Royal Academy of Music, in succession to Sir Sterndale Bennett.

The *Pictorial World* is publishing a series of articles on the "Philosophy of Handwriting." The autographs of a number of our best living poets are given, and deductions as to their characters drawn.

Messrs. Tegg and Co. are about to publish a work on the "Ministry and the Church," consisting of several thousand quotations from standard writings, edited by the Rev. E. Davies, D.D.

Price Sixpence, or (post free) Five Shillings per dozen copies.

DR. KENNEDY ON SUPERNATURAL RELIGION.

A REVIEW of the Philosophical Principles and Historical Arguments of the book entitled "Supernatural Religion." By the Rev. JOHN KENNEDY, M.A., D.D., Professor of Apologetic Theology in the New College, London.

* The above forms a Supplement of twelve pages to the NONCONFORMIST of Jan. 27th, 1875.

"Already the bald philosophy, crude theology, pretentious scholarship, limping logic, and literary vandalism of 'Supernatural Religion' have been exposed by various able and powerful critics, and pre-eminently by Dr. Lightfoot in the 'Contemporary Review'; and if the author can offer no better vindication of his work than he has given us in the January number of the 'Fortnightly Review,' he may reckon his case as lost. Still, a more complete and popular answer to 'Supernatural Religion' was felt to be a desideratum, and this has been well supplied by Professor Kennedy in a masterly and exhaustive review, published as a supplement to the NONCONFORMIST. We hope soon to see it republished in a more portable and permanent form, and that some means will be devised to secure for it a wide and even gratuitous circulation. . . . Our object is simply to thank Professor Kennedy for his review, and to endorse it with our warmest commendation."—*Watchman*.

"Whoever the author may be of 'Supernatural Religion,' he has certainly found a formidable foe in Dr. Kennedy, who deals with the propositions advanced in a trenchant and fearless manner. The article will have an interest for all thoughtful readers."—*Newbury Weekly News*.

"We print a few passages with the view of indicating the scope and character of the work; but they do not convey an adequate idea of the penetrating, exhaustive and successful nature of Dr. Kennedy's criticism. We heartily commend this review to the perusal of thoughtful and earnest students of the momentous questions discussed."—*Monmouthshire Merlin*.

"Dr. Kennedy possesses logical acumen of a high order, and he severely criticises the recently published work before him, showing its fundamental weaknesses, its misleading statements, and its fallacies. As a popular answer to a book that is exciting no little discussion in the theological and thinking world at the present time, we can heartily commend this Supplement."—*Fife Herald*.

W. R. Wilcox, 18, Bouverie-street, Fleet-street, E.C.

DISESTABLISHMENT LECTURES, TO BE DELIVERED AT THE MEMORIAL HALL, FARRINGTON STREET.

I. Monday, March 1st.—By the Rev. J. B. HEARD, M.A., late of All Saints Church, Pinner.
Subject—"The Difficulties of Churchmen in connection with Disestablishment."

Chairman—C. H. HORWOOD, Esq., M.P.

II. Monday, March 8th.—By the Rev. MARNADUK MILLER, of London.

Subject—"Disestablishment essential to Church Reform."

Chairman—WILLIAM EDWARDS, Esq.

III. Monday, March 15th.—By J. E. THOROLD ROGERS Esq., late Professor of Political Economy in the University of Oxford.

Subject—"To what extent has the English Establishment satisfied the objects of those who founded it?"

Chairman—Dr. LUSH, M.P.

IV. Monday, March 22nd.—By the Rev. J. GUINNESS ROGERS, B.A., of London.

Subject—"Facts and fallacies relating to Disendowment."

Chairman—HENRY WRIGHT, Esq.

The Lectures will commence at Seven o'clock in the evening.

The admission will be without tickets.

J. CARVELL WILLIAMS, Secretary.
2, Sergeant's Inn, Fleet-street.

CONGREGATIONAL UNION LECTURES.

A SERIES of LECTURES on the ATONEMENT (being the third Congregational Union Lecture) will be delivered by R. W. DALE, M.A., in the MEMORIAL HALL, FARRINGTON-STREET, on TUESDAY, February 16, and following Tuesdays till April 27.

The Lectures will commence at 7 p.m.

Admittance free and without tickets, but a limited number of tickets, for the holders of which seats will be reserved, will be issued at 5s. each for the course. Early application for these should be made to the Hall Keeper at Farrington-street, or to Mr. Hannay, by letter with remittance.

SYLLABUS.

FEBRUARY 16—Introductory.

23.—The Fact of the Atonement Illustrated by the History of the Lord Jesus Christ.

MARCH 2.—The Testimony of the Lord Jesus Christ.

9.—The Testimony of St. Peter.

24.—The Testimony of St. Paul.

APRIL 6.—General Considerations Confirmatory of the Preceding Argument.

13.—The Theory of the Atonement: the Remission of Sin.

20.—The Theory of the Atonement Illustrated by the Relation of the Lord Jesus Christ to the Eternal Law of Righteousness.

27.—The Theory of the Atonement Illustrated by the Relation of the Lord Jesus Christ to the Human Race.

ALEXANDER HANNAY, Secretary.

Memorial Hall, February 2, 1875.

CHRISTIAN EVIDENCE SOCIETY.

EARL OF HARROWBY, K.G., Chairman.

The Committee regret to announce that by the low state of their funds they are considerably impeded in meeting the continually increasing demands made upon them. Liberal CONTRIBUTIONS are therefore very earnestly REQUESTED from all Christian people. An offer of £100 has been received provided that the sum of £900 be raised before March 25; the Committee earnestly trust that they may be enabled to meet this offer. Cheques (crossed Barclay, Bevan, and Co.) or Post-office Orders (payable at the G.P.O.) may be sent to either of the undersigned.

A. G. BURROWS, M.-Gen., Hon. Sec.
PETER BARKER, M.A., Secretary.

2, Duke-street, Adelphi, W.C.

MESSRS. MOODY and SANKEY'S VISIT to LONDON.

Reviewing the wonderful blessing which has attended special EVANGELISTIC SERVICES held during the past year in many parts of this country, it has been arranged to hold a series of such services in various districts of London during the months of March, April, May, and June.

While not a few of the Lord's servants have been used by Him in connection with this work, it cannot be doubted that the chief instruments have been the two American brethren—Mr. Moody and Mr. Sankey. Wherever they have gone large numbers have been brought under the sound of the Gospel, the ministry has been greatly quickened, there has been a marked increase of brotherly union and co-operation, many Christians have been revived, refreshed, and stimulated to new consecration and service, and very many, both old and young, who before were strangers to saving grace, have professed their acceptance of Christ as their Saviour and joined themselves to His people.

Messrs. Moody and Sankey have agreed to spend in London the four months above named, and it is hoped they will be assisted in the work by men of known Evangelistic gifts, who have been invited not only from other parts of our own land, but also from America.

The Committee of the Central Noon Prayer Meeting, representing all denominations, has secured, with the approval of Mr. Moody, the Agricultural Hall, Islington, for ten weeks, from 25th February to 9th May. Exeter Hall has been taken for the Central Noon Prayer Meeting. Other large halls are being sought for, some have been already offered, and it may be useful to erect temporary structures in one or two localities in which buildings of sufficient dimensions cannot be obtained.

To provide for the large necessary expenditure, it is proposed to raise a fund, to be paid into the hands of Messrs. Fuller, Banbury, and Co., Bankers, 77, Lombard-street, to "Noonday Prayer Meeting Account," and we are sure that all Christians who have the means will value the privilege of contributing to carry on a work which we cannot but hope, will prove one of unprecedented blessing.

On behalf of the Committee,

THOMAS STONE, Chairman.
GEORGE MOORE,
WILLIAM MACARTHUR, M.P.
SAM'L MORLEY, M.P.
JOHN SANDS,
HUGH M. MATHESON.

Moorgate-street Hall, E.C., February, 1875.

ENGLISH CONGREGATIONAL CHAPEL- BUILDING SOCIETY.

At the Twenty-first Annual Meeting, held in the Memorial Hall on the 10th February, JOSIAS ALEXANDER, Esq., in the Chair, the following RESOLUTIONS were unanimously adopted:—

II. Resolution, moved by the Rev. W. CUTHBERTSON, B.A., seconded by the Rev. G. WADE ROBINSON—
However desirable, and in some few cases feasible, for places of worship to be opened free of debt, aid by loan is still indispensable for carrying on improved church building on the extended scale and with the dispatch which these times demand. And inasmuch as the loans of this society are free of interest; repaid by annual instalments within limited periods; and coupled with very valuable practical guidance, this meeting, fully approving the system, is glad to learn that the Loan Fund has risen from £10,000 to £25,000, and earnestly appeals to the liberality and confidence of the Churches to bring it up, by the end of 1878, to the proposed amount of £50,000.

III. Resolution, moved by the Rev. T. W. AVELING, seconded by Rev. J. B. HEARD, M.A.—

This meeting deems the erection of suitable Congregational churches, and other free evangelical churches, at the present day, a work of great usefulness, and one towards which it is very desirable that our congregations generally should be asked regularly to contribute. It is a work as needful as missions, and may be as legitimately included among the objects for which annual collections are asked. Especially is this duty of periodical collections binding on churches aided from the funds of the Chapel-Building Society. This meeting gratefully acknowledges the regularity with which some of the churches aided by the society contribute to its funds; but deeply regrets to learn that others are wholly unmindful of this Christian obligation. Very respectfully and very earnestly would the members and friends of this society assembled at this annual meeting call upon the aided churches to take into generous and prayerful consideration the claims of this work upon their Christian sympathy and help; and, by sending every year some contribution to the general fund to strengthen the hands of the committee in their earnest endeavour to meet the numerous and pressing applications continually coming in, and so help on the important general work of improved church building. It is recommended that a copy of this resolution be forwarded to every church aided by the society.

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S. J. NICOLLE, Secretary.

SEVENTH-DAY SABBATH PUBLICATIONS SENT FREE.

Those interested in the RESTORATION of the BIBLE SABBATH are requested to correspond with the Rev. W. M. Jones, 15, Mill-yard, Goodman's-fields, London, E.

OPENING of the REV. JAS. WALL'S EVANGELISTIC CHAPEL, ROME.

In compliance with requests of friends, Messrs. THOMAS COOK and SON have arranged for a SPECIAL SELECT TOUR of FRIENDS of BAPTIST MISSIONS to ROME, with facilities of visiting other parts of Italy, for twenty or thirty days; LEAVING LONDON MONDAY (morning or evening) March 8, 1875.

Programmes and all particulars will be sent in return for a Penny Postage Stamp from

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ASYLUM for FATHERLESS CHILDREN, REEDHAM, near CROYDON.

The ANNIVERSARY DINNER of this Charity will be held at the LONDON TAVERN, Bishopsgate-street, on TUESDAY, March 23, 1875.

WM. MCARTHUR, Esq., M.P. (Alderman), will Preside.

Gentlemen are invited to act as Stewards, and will oblige by sending in their names to the Secretary, at the Office, 93, Chesapeake, E.C.

T. W. AVELING, Hon. Sec.

ASYLUM for FATHERLESS CHILDREN, REEDHAM, near CROYDON.

The Board of Management very earnestly APPEAL for further aid from the benevolent and friends of the fatherless to maintain 270 children now in the Asylum.

No endowment.

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Office, 93, Chesapeake, E.C.

T. W. AVELING, Hon. Sec.

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Present number of inmates 596

Corresponding date last year 564

The Board draw the attention of the benevolent public to the fact that the voluntary subscriptions and donations are not equivalent to the largely increased demands.

MONEY is much NEEDED.

Payment cases are admitted upon terms to be obtained upon application.

JAMES ABBISS, Treasurer.

WILLIAM NICHOLAS, Secretary.

Offices, 36, King William-street, E.C.
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APPRENTICE.—G. Dowman, Pharmaceutical Chemist, 160, High-street, Southampton, has a VACANCY for a respectable, well-educated youth as an APPRENTICE. Terms, references, &c., on application, personally or by post.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

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Foreign subscribers are requested to add any extra postage that may be necessary.

We beg respectfully to state that in future a Notice will be sent to each pre-paying Subscriber at the commencement of the month in which his subscription becomes due.

18, Bouverie-street, London, E.C.

TO CORRESPONDENTS.

"S. Cox," Cape Town.—£1 5s. 4d. (subscription to Feb. 23, 1876) received. Paper sent to Rev. W. V. Young for remainder of last subscription.

"S. F.," Adlestone.—To a certain extent we agree with it. The insertion of his letter would, however, open the way to a controversy for which we have no space.

"John Hume."—Our space is exhausted this week.

"A Layman."—Under consideration.

The Nonconformist.

WEDNESDAY, FEBRUARY 17, 1875.

SUMMARY.

WITH the exception of a little Irish excitement described elsewhere, Parliament has spent a very dull, though not a useless week. Most of the bills of the Government have now been introduced. They include measures to consolidate and amend the Acts relating to public works, which are of public interest mainly from their bearing on the question of local taxation; and it appears quite possible that Mr. Gladstone—who with Mr. Bright reappeared in Parliament on Monday—may have something to say on this subject. Another useful bill deals with the Acts relating to the public health, which greatly need consolidation and amendment if they are to be made really available for the promotion of sanitary reform. The Lord Chancellor has brought in a measure for amending the Patent Laws, introduced in a speech which was a model of statesmanlike clearness and ability, and threw a real interest around a very dry subject. The somewhat perplexing question of Friendly Societies has been postponed for the present, and is likely to encounter considerable opposition; but the Home Secretary has got his Artisan Dwellings Bill read a second time without a division, after a discussion in which a general opinion was expressed that its provisions were too exclusively permissive, and that they could not be effectually worked on commercial principles. But there is a laudable anxiety on all sides to co-operate with Mr. Cross to perfect his bill so that it may be made effectual for its professed object.

One of the possible dangers of the present session appears to have passed away. A deputation on the subject of the proposal for new denominational model schools, made by the Irish Educational Board, was suggested to Mr. Disraeli by the Irish Presbyterians. The right hon. gentleman has, however, announced that the step would be superfluous, the Government having decided not to interfere with the plan of primary education in that country hitherto in operation. This is a very wise decision.

The elections which took place yesterday for Stoke and Tipperary reflect no credit upon either constituency. The Radical borough in the Potteries has seen fit to return Dr. Kenealy over his two competitors, and the Irish county, owing, perhaps, to the timid abstinence of opponents, has elected Mr. John Mitchel, who is still legally a convict, to represent it in the House of Commons. We here briefly record these remarkable election incidents, upon which we have commented elsewhere.

To the sketch given below of the incidents connected with the Senate Bill in the National Assembly, we may add that the whole subject has been referred back to the Committee of Thirty, to report on Friday next, till which day the Chamber has adjourned. It is a remarkable circumstance that during this crisis Marshal MacMahon can only act through a moribund Cabinet, holding office *pro tem.*, which no leading statesman can, for the present, be induced to supplant. It now seems possible that the effect of the vote of the 12th, which accepted the principle of universal suffrage as the basis for the election of a Second Chamber, may be undone—the Left being prepared to make large concessions with a view to satisfy the Right and Left Centres, and to avert a Bonapartist triumph. The majority apparently inclines to the scheme of M. Cezanne, who proposes that each department should name one senator, or two, according to its size, and the President eighty senators; those returned by the departments to be elected by the general councils, the deputies of their department, and a delegate from each municipal council. The plan is believed to be not unacceptable to M. Gambetta, and may be acquiesced in by the Orleanists. But, if no understanding can be arrived at, an attempt will be made to organise Marshal MacMahon's powers.

Spanish affairs, and especially the Carlist war, have become a weariness—a story without an end. Late information shows clearly enough

that the Royalist forces sustained a severe check before Estella, and suffered great losses, owing more to bad generalship than to inadequate means. Whether Moriones, who succeeds Laserna in the chief command of the King's troops, will be able to subdue his stubborn antagonists, is hidden in the future. The positions captured during the recent engagements are still held by the Royalists. They have not yet recommenced active operations, and the negotiations for a pacific arrangement seem to have come to naught.

THE FRENCH CONSTITUTIONAL BILLS—A CHECK.

THE gratifying progress made of late by the French National Assembly towards the organisation of a definitive Conservative Republic, containing within itself the potentiality of being converted after a specified period into a Constitutional Monarchy, if the French people should so see fit, has received a mortifying check. One cannot but lament, though it would be foolish to affect surprise at, another dead-lock in the Parliamentary situation. Matters seemed to be so hopefully advancing that at length an expectation was believed to be warranted that France was emerging from the almost inextricable entanglement of political parties into a future of settled government. Sufficient progress had been made with the Constitutional Bills to relieve the population of the country, for a short time, from the pressure of suspense. It was generally assumed that at last a track had been found which if carefully followed up would lead the distracted Assembly into open day. The fusion of a fraction of the Right Centre with the Left, for the purpose of organising the existing nominal Republic, gave promise that the impotence of the National Assembly had ceased to exist, and that a majority had been found to give practical expression, in the shape of Constitutional laws, to the preponderant opinions and wishes of the French people. This prospect has suddenly faded away. The old state of political imbecility has returned, and, albeit we should not be justified in contemplating present possibilities with despair, it would seem to be almost out of reason to entertain them with hope.

The new hitch has been brought about by a decision of the Assembly in reference to the formation of a Senate. The creation of a second Chamber had in principle met with acceptance, and it was referred to the Commission of Thirty to prepare a scheme for carrying it into effect. That scheme when reported was viewed with disfavour for several reasons. It gave, for instance, to the President of the Republic the prerogative of nominating a third of the Senators. It constituted another third by right of station, thereby reviving a sort of official aristocracy. And it assigned the choice of the remaining members to councils-general. M. Pascal Duprat thereupon moved an amendment to the effect that the Senate should be chosen by universal suffrage, and that the same electorate should be resorted to for the choice of both Houses. The amendment was carried, scarcely less to the surprise of the Left than that of the Right, by a small majority. It was too great a victory. It put an end, for the time being, to the union of the two Centres. It was carried, in fact, through the abstinence of the Legitimists, and by the vote of the Bonapartists in its favour—the former with a view of preventing the successful organisation of any Government, the latter in pretended deference to the principle of universal suffrage. The vote having been thus carried, the House was invited to pass on to a third reading of the bill, which by a considerable majority it declined to do.

The awkward crisis was greatly hastened by the pressure put upon the Assembly by Marshal MacMahon. Leaving his own appropriate sphere, he placed himself, by means of General de Cissey, the head of his Cabinet, in antagonism to the majority of the Legislature; and, as it were, publicly washed his hands of responsibility for any scheme of a Senate based upon Universal Suffrage. It is confidently rumoured that he did this in obedience to the urgent advice of the Duc de Broglie. At any rate, "he has taken upon himself," as is remarked by the *Times*, "to judge of the wisdom of the course pursued by the Assembly; and he has, in effect, interposed his influence to get this course arrested and reversed." His immediate purpose can hardly have been gained without having stored up for him a large amount of future perplexity and danger. No doubt he is personally honest enough, and has done no more than the interests of France, according to his estimate of them, required him to do. But he is not gifted with political insight or foresight, and he has rashly placed himself in a

dilemma from which it is hardly likely that he will escape without damage to his authority.

The Senate Bill, however, is not actually lost as yet. It is yet possible to frame some compromise of its provisions which may carry a majority of votes. It is now clearly seen that the interference of Marshal MacMahon has thrust back France and the Assembly upon all the uncertainties believed to have been escaped from when the Wallon amendment was adopted. There is still some talk of a re-approach of the two Centres to a mutual understanding and to combined action. What was rejected on Friday was an amendment. The bill itself, as we have intimated, has not been rejected, and, in strict conformity with its own rules of proceedings, the Assembly can continue for an indefinite time to discuss new amendments. It is stated, indeed, upon trustworthy authority, that the Commission of Thirty met on Monday, and heard MM. Vautrain, Waddington, and Cezanne, respecting amendments they have suggested with the object of constituting a Senate without the direct assistance of universal suffrage. But inasmuch as the entire Left appear to be pledged in favour of that principle, and to be resolved not to abandon it, none of these amendments have much chance of acceptance. Meanwhile, until the Constitutional Bills have been disposed of by the Assembly, Marshal MacMahon looks in vain for the installation of a new Cabinet.

THE ELECTIONS.

"Do not fear Liberal principles. Changes which are wise and necessary will be made; you do not hear their footsteps; but their advance is certain. The air is full of change, and they who most dread it are now most active in promoting it." These encouraging words were the other day addressed by Mr. Bright to a Southampton Liberal, who desired him to sketch out a new creed for the party. The right hon. gentleman very justly regards the inaction and absence of compactness among the Liberals as resulting from the general apathy of the times. What is wanted for the present is not a programme in Parliament, but quiet preparation out of doors, and especially, as Mr. Bright says, "a better organisation of the Liberal electors." It was by such organisation and unity of action that the Conservatives were able to win one single seat after another during the last Parliament, till a Tory reaction came to be believed in. And there can be no doubt that if the Liberals from this time were able to present a united front, the same results would in due time become manifest.

How far this is from being the case is seen in the recent election for Chatham. About a year ago Admiral Elliott displaced the Liberal member, Mr. Otway, by a majority of 709 votes. On Saturday last there was another contest for the borough, owing to the retirement of the admiral. On this occasion Mr. Gorst, the Conservative, was returned, but only by a majority of 215 over Mr. W. H. Stone. Here we have some evidence of the fallacy of the so-called "Conservative reaction." Not only did Mr. Stone poll upwards of 500 votes more than Mr. Otway, but he would probably have been elected but for the perversity of the intemperate friends of temperance. From some unexplained cause, the "Order of Good Templars" gave the preference to Mr. Gorst. So also did the licensed victuallers, who, at the eleventh hour, voted in a mass for the Conservative candidate, and thus quite unexpectedly returned him at the head of the poll. How he succeeded in winning the suffrage of the two antagonistic sections is not explained, any more than the advantage which the temperance electors of Chatham expect to gain by a policy which plays into the hands of their opponents, without, so far as we can see, furthering their own cause one iota. Mr. Stone was opposed by them because he refused to pledge himself to vote for the Permissive Bill, and they have got instead of him a member whose party sympathies will be in favour of the public-house interest!

The borough of Stroud, which has been regarded as a political weathercock, and was one of the causes of Mr. Gladstone's ill-fated resolution to appeal to the country more than a year ago, is once more called upon to exercise its franchise. Parliament has declined to suspend the writ, and the Conservatives of the borough have refused to accept so moderate a Liberal as Mr. Bouverie for the sake of avoiding another contest. Issue has again been joined between the contending parties. The Conservatives want a thoroughgoing party candidate, and they have found one in Lord Bury, who, after long experience as a Liberal, has thought fit to change sides. With the zeal of a convert, his lordship denounces secular educa-

tion as "detestable tyranny," and disestablishment as "confiscation." He is opposed by Mr. S. Marling, a local Liberal, who promoted the candidature of Mr. Bouverie, and who is convinced that "in a sound system of national education will be found the true remedy for much of the vice and misery unhappily existing among us." The result of this contest will show at length whether Liberal principles are really in the ascendant in Stroud, and whether those who hold them more or less strongly can be induced to unite in rejecting the scion of a Whig family who has found a political home in the ranks of Toryism. But whether Stroud prefers Lord Bury or Mr. Marling its decision will, under present circumstances, have no appreciable effect on the state of parties in the House of Commons.

The election for the vacancy caused by the retirement of Mr. Melly from the representation of Stoke-on-Trent, which took place yesterday, will excite general surprise. This constituency is scattered over a number of towns in the Potteries, which together form the Parliamentary borough of Stoke. The number of electors was seven years ago less than 4,000, but by Mr. Disraeli's Reform Act it was increased to more than 18,000; the additions being chiefly working men. It is they who, disregarding the claims of Mr. Walton, one of their own order, have returned Dr. Kenealy by a majority of 2,000, not on political grounds, but in the belief that legal injustice has been done to the learned gentleman and to the Claimant, his client. A large portion of the electors of Stoke has been influenced by misplaced sympathy and a fluent tongue, and the man who was disbarred and dishonoured for his conduct in the Tishborne trial now goes to Westminster by favour of this ill-informed constituency to ventilate his personal grievance before the Commons. Both sides of the House are much to be commiserated on this portentous event.

The electors of Tipperary, or a small and active portion of them, have equally astonished the world. There has been a talk of many candidates to fill the vacancy for that county, but the fear of terrorism has held them back till it is too late. A few fanatical Nationalists, against the opinion of the more sober Home-Rule leaders, resolved to put up Mr. John Mitchell, whose term of transportation for treason and felony has not yet expired. Yesterday that outspoken advocate of rebellion, who is on his way across the Atlantic, was nominated in his absence, and elected without opposition. No one else was proposed, though half-a-dozen votes at the subsequent ballot would have sufficed to secure his return. The chief result of this peculiarly Irish phenomenon will be to produce another Irish excitement, and to undermine the Home-Rule movement, to which Mr. Butt, M.P., and his friends, have been trying to give an air of respectability and reasonableness. To-morrow Mr. Disraeli will move a formal resolution in the House of Commons declaring Mr. Mitchell "to be incapable to sit in Parliament" by reason of his being still a convict, and will move the issue of a new writ for Tipperary. Probably when a new writ has been issued, it will be found that the real electors for that county will be able to summon up courage to give expression to their opinions in a legitimate way, and that the Nationalist bubble will then burst.

SKETCHES IN PARLIAMENT.

(From a Correspondent in the Gallery.)

Fresh sections of the plain practical work of the session were introduced in a fitting manner in the House of Commons on Thursday night. They took the shape of bills for consolidating and amending the Public Loans Acts, of which Sir Stafford Northcote is the author, and of a bill amending the Public Health Act, for which Mr. Solator-Booth stood sponsor. Neither the right hon. baronet nor the hon. gentleman is an entrancing speaker, but each acquitted himself of his task in a manner that gave satisfaction to the very small portion of the House who remained to hear the speeches. In a still smaller House, Lord Elcho, who has come back to an assembly made sorrowful by his prolonged absence, brought in the much-talked-of bill for the better government of the metropolis. Lord Elcho, with a sense of the eternal fitness of things, which was the more agreeable as in this phase he has not always been observant of it, refrained from making a long speech, promising the House that pleasure when he should come to move the second reading. The wholesome restraint upon garrulity imposed by the unwritten law of the House of Commons, that all bills shall be read a first time as a matter of course, and that, except in the case of large Government measures, no speech shall be made on intro-

ducing them, and no discussion follow upon the formality, has just received a triumphant vindication. Mr. Wheelhouse, stirred to depths profounder than usual by the recurrence of Sir Wilfrid Lawson's Permissive Bill, determined to "scotch it at once," and in a circular addressed to hon. members on both sides of the House, announced his intention of moving the rejection of the bill on its first reading. Now, [at no period of the year] and at no stage of a bill does the House experience any joy in looking forward to a speech from Mr. Wheelhouse, and that he should thus go out of his way to inflict one was a double disaster. A good deal of grumbling was heard, and finally Mr. Wheelhouse received a quiet intimation from Mr. Hart Dyke that in the event of his carrying out his scheme, the Ministerial party would vote against him in a body. Of course this was enough, and the Permissive Bill quietly passed through the initiatory stage. Perhaps Lord Elcho profited by the lesson conveyed by this demonstration. At any rate, he was very brief, and even asked the Home Secretary, quite unnecessarily, to withhold his criticism till the second reading. Nobody thought of asking Sir George Bowyer to be equally merciful, and accordingly that distinguished politician delivered a rather long speech, which nobody listened to, and the bill was ordered to be read a first time.

The Chancellor of the Exchequer was very firm and decided in his declaration to Mr. Dillwyn that it would be impossible to postpone the second reading of the Friendly Societies Bill beyond Monday, the day for which it was fixed. Even Sir Charles Dilke's appeal moved him not; but in the course of the evening he thought better of it, and an intimation was conveyed to the Marquis of Hartington, through the Liberal Whip, that if he would renew the appeal the matter would be arranged. This was done, and in reply, Sir Stafford graciously acceded to the desired delay. This is one of the little points on which the present Government shine by comparison with their predecessors. Can anyone imagine the ex-Chancellor of the Exchequer giving way in this manner on a question of detail?

The greater part of the sitting was taken up by a debate affecting Stroud; Mr. Charles Lewis, who has apparently nominated himself custodian of the purity of Parliamentary elections, moved to defer the issue of the writ till the evidence taken before the judge trying the last election petition should be in the hands of hon. members. Mr. Lewis aspires to be *thorax avis in terris*—an independent member of the great Conservative party, and once on Friday night he drew his sword, waved his hat (in a Pickwickian sense of course); and, standing midway between the two parties below the gangway, called upon independent members of both sides to follow him in the attack on the two front benches. They didn't go in any large numbers, for to tell the truth, the hon. and learned member for Londonderry is scarcely the man to inspire overwhelming enthusiasm in the bosoms of his fellow-creatures. His speech was clever enough, as the speeches of attorneys go. But when he attempted to leave familiar ground, and soar to the height of declamatory sarcasm, the exhibition was not a success. There is no man in the House of Commons whom it is easier to attack on personal grounds, and with the laughing approval of the House, than Sir W. Harcourt. Mr. Lewis tried this in an ambitious passage, but it fell woefully flat. Mr. Walpole's interposition in the debate was regarded with the feverish interest which has accompanied his deliverances ever since he made the famous speech on the Dublin University Bill—in which, amid ringing cheers from the Liberal benches, he elaborately argued that Mr. Gladstone was right, and wound up by declaring that he must nevertheless vote against the Bill. On the present occasion the right hon. gentleman, arguing in the same emphatic manner in favour of Mr. Lewis's amendment, got safely back into his seat without saying anything about voting in favour of the original resolution. In the end Mr. Adam's motion for the issue of a writ was carried by a large majority, and the House cleared out before the dinner-hour.

Mr. Gladstone made his appearance for the first time on Monday night. Had his entrance been observed there might have been a remarkable demonstration—one way or other. But he came in very quietly from behind the Speaker's chair, and had been in his seat for some minutes before the whisper that announced his presence began to circulate on the benches immediately behind him. By a coincidence that seemed curious, Mr. Bright chanced to have entered the House a few seconds earlier, and the two great orators and statesmen,

each making his first appearance for the session, found themselves sitting side by side at the far end of the front Opposition bench, and no more "movement" in the House than if they had been Mr. Whitwell or Mr. Wheelhouse.

The "Irish row," to which hon. members, weary of the insipidity of a session in which only "social reforms" are thought worthy of consideration, had looked forward with great expectation, turned out rather a failure. Mr. Sullivan, who was the spokesman of Irish members, acquitted himself of his trust with studied moderation. Of course, Mr. Newdigate turned up. He always does on these occasions, and I suspect, if the secret was known, it would be made clear that the hon. member believes his speciality to be, not a keen scent for the dirty tricks of Jesuits, but the possession of a matured and well-trained judgment upon knotty points of procedure under the rules of the House of Commons. Nothing is more frequent, as will be found on a review of similar crises for the last ten years, than when the House has been respectfully waiting for the utterances of the Leader to settle points of etiquette, Mr. Newdigate has stepped into the breach and delivered his opinion upon the matter at issue. Mr. Lopes was not dignified in his manner of meeting the charge, apologising ungraciously, and making fresh attacks in a somewhat violent and, as it proved, unfounded manner. Mr. Disraeli was charming, as he has been whenever he has spoken since Parliament opened. His and Mr. Lopes's apology was accepted, and the Irish members went off to telegraph the news of the great victory.

The Artisans' Dwellings Bill, as Mr. Cross has decided to call his measure, passed the stage of second reading, amid a chorus of good wishes.

MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

Since the panic of 1873 we have gone through awful times in this country. East, West, North, and South have been all alike. The present winter will be a weary one to tens of thousands. The "poor-masters"—governors of workhouses—have their hands full. I have known hard times in England, but nothing like these. There seems to be no money in the country, and the rich, with their resources locked up in real estate, are almost as badly off as the poor. Heaven help the people who come out to America to seek their fortunes! They had better be content with half-a-loaf in the Old Country than no bread in this.

It is strange but true that for years past the conditions have been reversed, and Canada is now a far better place than the Union to go to. The Canadians, with their specie payments, low taxes, and cheap living, have been making money, while we have been steadily losing it. The last eighteen months have ruined many a man of wealth in the United States, simply because he had to sell his property at a terrible sacrifice in order to get the wherewithal to live. In England money can always be got on security, but here there appears to be, outside of the big cities, no relief for emergencies. The causes of this deplorable state of things are found in the unfortunate misgovernment of the Southern States, the exorbitant tariffs, the terrible amount of taxation, and the chaotic condition of our fiscal system generally.

For some weeks Louisiana has occupied public attention. In that State splendid estates can be rented for less than the taxes, and business everywhere is at a standstill. There are two governors and two legislatures, each claiming to be lawful. The Radicals hold the power, and the Conservatives hold the people. Last year Congress refused to help the President to solve these difficulties, and General Grant, as Yorkshiremen say, "let things slide." In the autumn New Orleans got up a revolution on her own account, and then the President sent Federal troops to suppress the rebels. Since then "order reigns in Warsaw" within range of Federal bullets. A few weeks ago General Sheridan, a soldier of the Marshal Haynan stamp, was sent to New Orleans, and as soon as he got there he telegraphed to the President, that the people of Louisiana ought to be proclaimed "Banditti," and then he would deal with them by means of courts-martial—processes well understood in England since the days of the Eyre régime in Jamaica. When the Louisiana Legislature met, Federal troops were employed to expel certain members, and all the Conservatives—about one-half—withdraw. To justify the high-handed Federal measures taken, the President sent a messenger to Congress full of details of Southern outrages, and Congress appointed a Committee to report on the

actual condition of Louisiana. The President's Message contained little that was new, and totally failed to justify the military usurpation. The Congressional Committee sent three of their members to New Orleans, and those gentlemen returned to Washington to present a report; which was, in fact, a terrible indictment against the National Government. This report, from a sub-committee, was not satisfactory to the full committee, and now the whole body sit daily in New Orleans to see if they cannot discover something likely to help the President out of "a bad fix."

The condition of the South generally is more hopeful. Virginia, under Conservative rule, is rapidly recuperating; North Carolina is also advancing. Even South Carolina, under Governor Chamberlain, is getting out of the Slough of Despond. Georgia is one of the most prosperous States in the Union, and is rapidly becoming the centre of the cotton manufacture. Texas is now the great immigration field, surpassing every other section in rapidity of colonisation.

A correspondent of the *Independent* has furnished to that journal an interesting account of Saltaire, in which he very properly eulogises Sir Titus Salt, but takes occasion to assert that there are very few such employers in England, while he claims that America has many. It is strange how different things strike different minds. I would not undervalue the noble work Sir Titus Salt has done, but there are hundreds of employers like the Crossleys, Hugh Mason, and Mr. Akroyd, in all parts of Great Britain, while even Ireland has model villages at Portlaw in the South, and in several parts of the North. New England possesses some similar places, but where else in the United States they are to be found, I don't know. In New York State, when I visited manufactories employing ten thousand people, I found that benevolence had gone to the extent of providing a room for a Sunday-school. It is fashionable in this country to decorously go to Church and patronise Sunday-schools, but working men of all classes are the most disinclined to be forced into piety. Moreover, Sunday-schools alone will not furnish all the recreation and information workmen need. Here I would just say that I think these schools are by no means an unmixed good. I observe that children carefully nurtured often acquire rudeness and unpleasant habits through indiscriminate acquaintanceships formed in Sunday-schools. Under the public school system, tuition in the elements of knowledge, is unnecessary, and there is no reason why young children should be exposed to the temptations and excitements of modern Sunday-schools, provided parents do their duty. Rather, it seems, should our Sunday-school friends devote themselves for the future to "children of a larger growth." Bible-classes are needed everywhere for young and old men and women, but the best place for children on the Sunday is at home. Every parent should teach his own class. However, to return to the subject of employers of labour, it must be admitted that in this country no such relations as those existing between master and man in England are possible to any great extent. Operatives here are largely nomadic, and fond of change. They won't settle down for life as English workmen often do. Hence the bond of union between employer and employed is very slender. I have seen men in Saltaire who, were it necessary, would suffer any privation rather than separate from Sir Titus Salt. Such cases are indeed common in England. At Mr. Bright's works and many others I have met with them constantly. Here it cannot be so, for nothing is certain as to the future, but the uncertainty of everything. Businesses are seldom handed down from generation to generation, and "every man for himself," is the first law of American nature. Thus it is not fair to institute comparisons between England and America, but if the writer in the *Independent* had travelled further he would have seen more.

The Beecher case is dragging its slow length along. The incidents of the trial furnish new sensations in this country of constant sensations. The unanimous verdict of the press is that Moulton has come through his long examination and cross-examination unscathed. He has, in fact, proved himself to be fully a match for the greatest lawyers in the land, and his manner of giving evidence has created a very favourable impression as to his sincerity, whether right or wrong. It is expected that there will be a "hung" jury, and there the affair will probably end.

The *Westminster Gazette* hears on good authority that the work on which Mr. Gladstone is engaged is the refutation of Dr. Strauss's "Life of Christ."

The official work on Persia, to be published by Messrs. Macmillan, is now passing through the press.

THE COPYRIGHT OF SONGS.—At the recent sale by auction of the stock of music-plates and copyrights of Messrs. Hopwood and Crew, by Messrs. Puttick and Simpson, of Leicester-square, some remarkably high prices were obtained. Among the more prominent may be cited Blamphin's "Dreaming of Angels," 63s. 16s. (Brewer). The same composer's "Just Touch the Harp Gently," 113s. 15s. (ditto). "Pretty Swallow," also by Blamphin, 69s. (J. Williams). Signor Campana's "Speak to Me," 110s. (Chappell). "The Scout," by the same composer—this song (rendered famous by the singing of Mr. Santley), after a spirited competition, fell to Mr. Morley, jun., at the large sum of 312s. The total realised nearly 15,000s.

Literature.

"SAINTE-BEUVE'S ENGLISH PORTRAITS."

No name of translator is given on the title-page of this volume; but from internal evidence—the use of certain grammatical constructions and other little details—together with the fact that no books are advertised on the fly-leaf save those of Mr. W. F. Rae, we have no difficulty in assigning the work to the proper hand. And certainly the translator has brought to his task a hearty admiration of his author, a desire to represent him well, and such a capacity for taking pains as that for which he justly celebrates Sainte-Beuve. Not that we can in all cases regard the translation as perfect, or even so good as might be. "If, in succeeding ages, we reopen the various treatises on manners and good breeding, we discover at the first glance passages as antiquated as the 'modes and fashions of our fathers.'" This occurs at the very opening of the essay on Lord Chesterfield; and it is not hyper-criticism to say that something has been lost by what we cannot help regarding as an over-deference to French idiom. Much truer to Sainte-Beuve, we fancy, would have been the following:—"These various treatises on manners and the world, if opened after a lapse of time, reveal at the first glance passages as antiquated as the cut and fashion of our fathers favoured." This essay on Chesterfield is very characteristic—alike for its tolerant tone, its skill in signalling separate traits while consistently revealing their relations to others, and above all for the worldly air which makes the mode of treatment so thoroughly in keeping with the subject. To understand the character by reaching through all manner of superficial misrepresentations to his own grounds of self-justification—to detect secret motives, and show after-facts in their light, was Sainte-Beuve's great aim; and seldom did he fail. It mattered not whether he dealt with the mystico-poetic Eugénie de Guérin, the unimaginative, prosaic Benjamin Franklin, or the romantic, impassioned, unscrupulous Mary Stuart—his aim was to say the best word for them that might be said, and to say it in the best way. Just take these three short passages as bearing out all this—the reader will observe how different, almost opposed to each other, are the moods they indicate:—

"Elizabeth triumphed during her lifetime, and her policy is still triumphing and ruling, so that Protestantism and the British Empire are but one and the same thing. Mary Stuart has succumbed in her own person, and in that of her descendants; Charles I. beneath the axe, James II. by his exile, have continued and increased her inheritance of faults, of follies, and of misfortunes: the entire race has been cut off, and appears to have deserved its fate. Yet, vanquished in the actual order of events, and under the empire of fact, or even under that of inexorable reason, the beautiful queen has regained everything in the domain of imagination and of compassion. Therein she has repeatedly had, from age to age, cavaliers, lovers, and avengers."

Then this of Lord Chesterfield:—

"The Chesterfield whom we chiefly love to study is, therefore a man of wit and of experience, who had devoted himself to business, and essayed all the parts of political life only in order to learn their smallest details, and to tell us the result; it is he who, from his youth, was the friend of Pope and of Bolingbroke, the introducer of Montesquieu and of Voltaire into England, the correspondent of Fontenelle and of Madame de Tencin; he whom the Academy of Inscriptions admitted among its members, who combined the spirit of the two nations, and who, in more than one sparkling essay, but especially in the letters to his son, exhibits himself to us as a moralist alike amiable and consummate, and one of the masters of life. It is the Rochefoucauld of England whom we are studying."

"On the delicate subject of women, Lord Chesterfield [thus] breaks the ice [to his illegitimate son to whom his famous Letters were addressed]. He says, 'I will not address myself to you upon this subject, either in a religious, a moral, or a parental style. I will even lay aside my age, remember yours, and speak to you as one man of pleasure, if he had parts too, would speak to another.' And he expresses himself accordingly, inducing the young man as much as he can to form decent arrangements and prefer delicate pleasures, in order to turn him from loose and coarse habits. His maxim is, 'that a decent arrangement well becomes a man of pleasure.' All his morality on this head is summed up in Voltaire's line, *Il n'est jamais de mal en bonne compagnie*—there is never evil in good company. It is at these passages [and no wonder!] that the modesty of the serious Johnson is put to the blush; ours contents itself with smiling."

Again:—

"The moral malady of Cowper, of which I have spoken without defining it, was special in its nature and extremely curious. He thought himself repulsed and rejected for ever, and he believed this with a continuity, a persistence, and an obstinacy, which constituted

• *English Portraits.* By C. A. SAINTE-BEUVE, of the French Academy. Selected and translated from the "*Causeries du Lundi*," with an introductory chapter on Sainte-Beuve's life and writings. (Daldy, Isbister, and Co.)

mania. . . . In the height of his distress and of his desertion, he considered himself incapable of praying. His soul was as it were dead. It is from the depth of this inward lost state that he turned so keenly, in order to escape from himself, to those literary and poetical occupations where he has found delight, and through which he has supplied such lively pictures of happiness. No one has ever striven with greater constancy and continuity than he has done against so ever-present and persistent a delusion, what he calls 'one of the most furious storms ever let loose on a human soul, that has ever impeded the navigation of a Christian sailor.' One of his last pieces of verse, entitled 'The Outcast,' is the picture of a sailor fallen into the open sea during Admiral Anson's voyage, and exerting himself by swimming to follow the vessel, whence his comrades vainly hold out ropes to him, and who is carried off by the tempest; therein he saw a gloomy image of his destiny."

So we might go on illustrating by extracts this simple method applied so disinterestedly to various and opposing types. In this volume, besides those already named, we have Edward Gibbon and Alexander Pope, and both treated with the same discrimination, tempered by the same forbearance, which, however, proceeds rather from the head than from the heart, is more a thing of reason than of genuine sympathy. For, after all, Sainte-Beuve never yields himself to his subject, never loses himself in it, he calmly adjusts his every point, and shifts his lights with the utmost calculation. Hence a laboured sameness—a lack of the fresh impulse which we get from writers in many things far his inferiors. His curiosity, under which men became merely objects for a kind of literary microscopic examination and preparation, overdid itself, and became half-mechanical. The endeavour equally to include much tends at least to lessen concentration and keenness; as the stretched string loses tension; and what we lack after all in Sainte-Beuve is soul. He calculates, he adjusts, he labours: he gives us delicate cameo-carving, sparing no pains to gain the slightest effect; but his love of proportion amounts to coldness; he never carries us away. He was a kind of confessor; but he always had an eye to himself, to his own repute. It is very odd that the translator, who has shown rare critical facility in the latter part of his sketch, never once makes use of this word *curiosity*, which we should have fancied indispensable in dealing with Sainte-Beuve's literary bent. His disciple, Mr. Matthew Arnold, has thus tried to vindicate the word from the sense it has, perhaps luckily in some respects, taken in English:—

"It is noticeable that the word *curiosity*, which in other languages is used in a good sense, to mean, as a high and fine quality of man's nature, just this disinterested love of a free play of mind on all subjects for its own sake—it is noticeable, I say, that this word has in our language no sense of the kind, no sense but a rather bad and disparaging one."

Sainte-Beuve was devoted to this "disinterested love of free play of the mind on all subjects for its own sake," and acknowledged no reasons save those of literary perfectness. By far the most interesting part of this volume is the biographical sketch, in which the few facts of interest in what was, on the whole, an uneventful studious life are set before us with great skill. It is interesting to learn that Sainte-Beuve's mother was the daughter of an English woman who had married a French sailor. Perhaps this did something to foster Sainte-Beuve's keen interest in English literature. He studied medicine, but soon turned aside to a more congenial profession; wrote for the *Globe*, then for the *National*, afterwards for the *Constitutionnel*, in which the *Causeries du Lundi* appeared; then for a time he was attached to the *Moniteur*, quarrelled with the proprietors, and went over to *Le Temps*. His exhaustive research and laboured care were marvellous. He wrote largely in *Revue des deux Mondes*, and did much to give it standing. He essayed also novels and poetry, but not with great success. His reputation rests on his criticism. He lived and died a bachelor. "The chief glory of 'Sainte-Beuve,' says his translator, 'consists in having successfully overcome obstacles which it required self-denial as well as determination to surmount, and in having set an example alike memorable and praiseworthy.'" This volume furnishes most interesting reading, and by its means many doubtless will come to know Sainte-Beuve, who knew nothing of him before.

MR. STOPFORD BROOKE'S SERMONS.

Mr. Brooke has little regard for the ordinary and commonplace views of religious truth, but he does infuse into his interpretation of Scripture a human colour and interest which cannot fail to be effective with a very large and growing class of minds. He does not always

• *Sermons Preached in St. James's Chapel, York-street, London.* Second series. By the Rev. STOPFORD A. BROOKE, M.A., Chaplain-in-Ordinary to the Queen. (Henry S. King and Co.)

completely satisfy, but he generally is suggestive and stirring; and while speaking from the side of culture, perhaps a little too self-consciously sometimes, he never descends to mere intellectual refinements. We do not mean by this that he is not thoughtful—on the contrary, the meditative tint suffuses every paragraph he writes; but he seeks truthfully to produce emotional impressions, prompting to action rather than rigid, exact definition or logical result, and would move us more by his sympathy than by his demonstration. He has studied poetry more than argumentative theology; or if he has not, then he would acknowledge that he has derived more from it than from the other; and if he rebels against certain dogmatic attitudes, it is on the whole because they fail to speak to his instinct rather than that he has logically attacked and "laid" them. A strong English common-sense consorts with his poetic sympathy and supports it; so that, in spite of a peculiar fineness of perception, there is mainly strength and independence of view. He has learned much from one or two great preachers—Maurice, Stanley, Frederick Robertson—but he would confess that he has learned far more from those who were not preachers. Such a man must have a powerful influence with cultivated youth especially; and it is in our idea an influence which is to be rejoiced over rather than regretted, as things are at present. The first and the third sermons of this volume we regard as very characteristic of the author, and not less that one on "Taking 'no Thought for the Morrow.'" "Shipwrecks of Life," too, might be cited, and there is much that is individual and of value in the short series on Jacob and Esau. In those that follow on the "Worship of God," "The Impermanence of God," and "Immortality of God," there is on the whole more of an attempt to slip into the logical groove, and half-consciously to substitute forms of words for some of the old symbols of truth, assumed to be effete or expressionless.

We regret that we have not space to do more than to present one or two extracts, and after that to send our readers to the volume itself, which we are assured they will enjoy for its elevated, unconventional tone, its practical aims, its pure taste, its comprehensive thought, and yet its sympathetic appeals. If anything should tend to conciliate the class of young ardent minds likely to be led off by the rank materialisms of the day, we cannot but think this preaching should have some effect in that direction. Our first extract is from the sermon—"The Changed Aspects of Christian Theology."

"That which is needed is a theology which will represent in its own realm, and with equal breadth of view, the ideas which have arisen with regard to man, both in his social and political relations. It is wanted because men who have consciously adopted these ideas, or who unconsciously live by them and in their atmosphere, are desiring a religion and a theology which will not only enable them to link their views about Mankind to God, but also supply them with a higher enthusiasm in the practical working of those views than irreligious philosophies of Man can give. For the first thing one feels in looking round on society, is that there is no want of the desire to be religious, but that the desire despairs of finding a form in which it can clothe itself, and remains therefore a vague aspiration, without ability to act, or even sense to know itself. . . . If we wish to lead we must be able to assert something clearly, and that which we assert must be in harmony with those new thoughts about Mankind which openly took form at the end of last century."

This is from an admirable sermon on "St. Peter and Cornelius," or "nothing is unclean":—

"The fact is, two souls cannot meet and mingle into one but twofold life, till they are ripe for one another, till certain conditions are fulfilled. Some are naturally fitted like hand and glove, and the moment they meet they are as one. But in the case we speak of, each must wait till the one is fitted to receive truth from the other, or the other fitted to give it. Many a seed lies in the soil of a field unable to germinate. The rain falls on the land, the sun sends his heat into the ground, but all in vain. At last a new element is added to the soil; the rain dissolves it around the seed, and new life awakens in its husk, it pushes up its trembling spear of green, the sunlight touches it, and a new thing is born on earth. So we wait, as the seed would, for the last condition to be fulfilled. It comes in a passing sorrow, or a new book, or a fresh pleasure. We are ready for the sunlight of a new friend; the touch falls and our life springs up into a new created thing. All within us takes fresh development. It is one of the strangest thoughts to look round on an assemblage like this congregation, and to think how many half-active, inarticulate characters are waiting in it for the touch to give them life and voice, as Cornelius was."

And surely this, from the sermon—"The Shipwrecks of Life," is at once bold and practical and well-spoken—just one of the points on which preachers are accused of not speaking out:—

"Night after night in this town French plays are represented, some of which are excellent, but a large proportion of them, when they are not sick with false sentiment, openly and shamelessly immoral. They hold up married life to the grossest ridicule, and the purity of home as a laughable fable. They exhibit situations and scenes, and use language on the stage

which, if it were in English, the lowest audience in Ratcliff Highway would cry down and drive the actors from the boards. It is a bad thing when the moral sense and the feeling for true art of what we call the degraded classes, is practically higher and purer than that of the fashionable world. And to this sort of thing women go freely, and apparently without a blush, and bring their daughters for the sake of education—in what? in everything which is unnatural, in the corruption of human nature, in laughter at moral goodness, in the conquest of weakness by vice, in contempt of honour and good faith and friendship, and true love, and all that a nation should cling to, as children cling to home, as soldiers cling to the standard of their regiment. And the more open the vice, the more shameless the representation, the more is the theatre crowded."

"A faint excuse by those who do not boast of their pleasure in these things is made on the ground of Art. They say that Art is bound to represent all phases of human life, and that the stage and the novel must exhaust the whole range. I deny the whole statement. Art is bound to represent the beautiful, and these things are ugly from head to tail. They represent diseases of human nature, and one might as well say that it was a painter's duty to go to the hospitals and paint the human form in smallpox, fever, and consumption. Art is bound to give a noble pleasure, and if the pleasure received from these is a noble one, it can be rightly called pleasure at all, then one has lost all clear idea of what pleasure is. If a man takes pleasure in seeing what is vile, we simply say he has no knowledge of pleasure at all."

SOME MINOR POEMS.

The Knightly Heart, and Other Poems. By JAMES F. COLMAN. (Daldy, Isbister, and Co.) Mr. Colman is an American, and his writing is marked by some of the national characteristics. Certainly the longest are not the best. "The Knightly Heart" is of a somewhat laboured effort in the Spenserian stanza—not without passages of real power, however. But we like best some of the shorter poems, and especially the humorous ones, which show that if Mr. Colman had given the same labour and time to develop this vein as he has given to the more ambitious one, he might have soon won reputation as a poet. He has a facile pen, and touches simple themes effectively. "The Old Path," "Unknown," and "Nancy's Brook," may be named. These few verses from the latter show descriptive power:—

"So the summer days went past her,
Till the yellow golden-rod
And the purple flowering aster
Carpeted the verdant sod.

And the squirrel in the branches
Gnawing at the ripened nut—
Sitting, poised upon his haunches—
Dropped the shells upon the hut.

And along the forest arches
Purple grapes begin to shine,
High among the feathery larches,
Like great, glistening drops of wine."

Perhaps the most perfect as a whole is "The Old Path"—which might have been written by Whittier:—

"I stand again upon the bridge,
I watch the shimmering stream below,
I hear the pine-trees from the ridge
Repeat the music of its flow.
Lulled by their low perpetual psalm,
The listening waters lingering sweep,
Through meadows filled with drowsy calm,
A dream that glorifies their sleep."

The Eastern mountains' dewy shade
Still floats upon the field of grain,
Along whose edge my footsteps made
Their morning pathway to the train;
The eagle-eyed autumnal flowers
Guard, as of old, the rustic arch,
Where the procession of the hours,
Moved by us in melodious march.

And red leaves through the sunset wood,
Still flutter down—like tongues of flame,
Just as around her where she stood,
To greet me when I homeward came.
But there's no pressure on my arm,
No voice upon the evening air,
The path has lost its ancient charm—
It leads not home—she sleeps elsewhere."

"Very like a Wail" and "The Muses' Lament" have real humour of a certain kind.

Hope: its Lights and Shadows; with other Poems. By the Rev. GEORGE JACQUE, author of "The Clouds," &c. (Blackwood and Sons.) Mr. Jacque has a true note, and sweet; but we are not sure that he does not err by being ambitious. Edgar Poe was not wholly wrong in urging that long poems were impossible things, and were really, however good, a succession of short ones. This exactly applies to Mr. Jacque's longest poem—"Hope: its Lights and Shadows." The construction is really after an old model; but much that is fresh and beautiful is strung on the old thread. The monotony of the old-fashioned rhymed couplet we regret to find connecting half mechanically a series of what are really exquisite narrative and lyrical poems in varied measures. This single stanza will show the music and depth and simplicity of which Mr. Jacque is capable:—

"It is a heavy thing to bear
When love is forced to give
Its hoarded treasures to despair,
And yet have power to live,
And feel that everything has force
To bring the past again,
With all its sweet and sacred things
Converted into pain."

Or again, this from a "Fairy's Wedding," which would have pleased the Ettrick Shepherd:—

"When all assembled, down they sat,
Upon the crispy ground,
And dainty meats were dealt to each
And goblets handed round,
A trumpet sounded loud and shrill!
Each brimming cup was filled—
They rise in mass! 'The Queen!' they cry
The sparkling draught is swilled!
And then they swing their beakers round,
And stamp their feet upon the ground,
And pause a space, and shout between,
'The Queen! the Queen! long live the Queen!'"

Mr. Jacque has tenderness, truth, feeling, and nimble fancy, and will succeed in short poems better than in long ones.

Baby Died to-day, and other Poems. By the late WILLIAM LEIGHTON. (Longmans.) Mr. Leighton, who was a native of Dundee, died young, in his twenty-ninth year. He wrote some poems of a meditative, semi-metaphysical cast; but he could be simple and pathetic, and humorous too. Here we have a few of his simpler and more pathetic poems set together in a very handy form, at the low price of sixpence. We are glad to give them welcome, for William Leighton was a true singer, and on such themes as "Baby died to-day" was always simple, musical, touching. "Summers Long Ago," and "Rose," are very beautiful, and have a rare delicacy of finish. We hope this little collection may have the effect of raising up new admirers of a poet who well deserves to be still better known than he is.

BRIEF NOTICES.

Daily Watchwords: Daily Thoughts and Scripture Texts. By M. A. S. M. (Religious Tract Society.) This neat volume shows good taste and not a little thought. A page is given for each day of the year—a text, followed by a short passage of illustration and commentary, done generally with tact and care. It is in fact, a new Bogateky, and will be found welcome by many who have not time for the reading of more consecutive and exhaustive treatises. We had occasion to refer to them as they were appearing as "Sabbath Thoughts," in the *Sunday at Home*. The writer hopes that, in sending them forth in this form, "they may become to every reader even more profitable and suggestive than they were to herself."

Health and Long Life: or, How to Live for a Hundred Years. By R. SCOTT CHRYSTAL. (William P. Nimmo.) In spite of the somewhat suspicious look of the sub-title, this little manual contains many reliable hints, conveyed in a clear and sententious way. Mr. Chrystal, however, shows rather too strong leanings to teetotalism and vegetarianism for his own purpose. It may be true, for example, that the Spartans and Romans in the time of their glory subsisted upon a vegetable diet, and that those "in training for the public games" in Greece, where great muscular strength was to be exhibited, adhered to vegetable food; but when "fresh meat was adopted afterwards, those hitherto 'athletic men became sluggish and stupid'; yet he declares that the Prussians are the Spartans of the modern world; and certainly they are neither teetotallers nor vegetarians. Lager beer, it must be admitted, however, is not a strong stimulant, and perhaps German sausages have more bread than flesh in them! As a proof that excitement shortens life, we read: "Every one who reads the 'newspapers must have observed the unprecedented large number of deaths purely from excitement during the early part of February, 1874, owing entirely (?) to the Parliamentary election contests." But Mr. Chrystal's remarks about cleanliness, bathing, fresh air, exercise, and light, are such as should be borne in mind by all, especially those in large cities.

Selected Atlas of Political and Physical Geography. (London and Glasgow: Collins, Son, and Co.) This is one of the series of demy quarto atlases, and consists of maps of Europe, Asia, Africa, North America, and South America, on which are indicated their mountains and their heights, the lowlands, the depth of surrounding seas, currents, &c. The descriptive letterpress is crowded with useful information as to the distribution of land and its characteristics, mountain chains, plains, deserts, islands, &c., which is very handy for reference.

The Argonaut. (London: Hodder and Stoughton.) This fourpenny monthly magazine, edited by Dr.

Gladstone, is a periodical for free inter-communication on scientific subjects, school life, and Christian life, and intellectual progress. It has stood the test of twelve months, and in looking over the first volume we are struck with the value of some of the papers, especially those bearing on natural history and geology.

The Christian Family. Vol. III. (London: Hodder and Stoughton.) This cheap monthly takes a wide range—its object being to “maintain the cause of Nonconformist Church principles, of liberal theology, of generous Catholicity, of enlightened philanthropy, and of true piety, with a view to help to a better life,” both in the domestic circle and the Church. Many able and eminent writers have contributed to its pages, and are to continue their services during this year.

James Everett, A Biography. By RICHARD CHEW. (Hodder and Stoughton.) Mr. Everett was unquestionably a remarkable man, and his name will be handed down in our ecclesiastical annals in connection with the history of Methodism in England, but we have to observe of this work what we have so frequently to observe of religious biographies, that its bulk is much too great. When will writers of such biographies recognise the fact, that by filling out their books with minute, unimportant and uncharacteristic details, they only defeat the very object of their work? Mr. Chew has written a good book, and written it well, but we must say that his wholesale use of the materials put into his hands has been made with little discrimination. It is a pity that it should be so, for Mr. Everett's character is one worth careful study, and his work a public recognition. Here we trace him from humble birth, through many temptations, to an honourable and zealous ministry, an active literary life, and a courageous revolt against ecclesiastical despotism. Far and wide he is, or should be, known by his Lives of Adam Clarke and of the Village Blacksmith. Far and wide he is, or should be, known as the expelled, with Mr. Griffith of Derby, and Mr. Dunn, of the tyrannical Conference of 1849, and as the founder of the Wesleyan Reform movement. We do not agree with Mr. Chew that the resolution of the Conference was Mr. Everett's “death-warrant”: it was the summons to a broader life, and certainly it was not the death-warrant of Mr. Griffith, as our own columns have often proved. Probably this unwise expulsion has done more for old Methodism—but in a different way from that which was intended—than any other event. It was like the arrest of the Five Members. It was the death-blow to an irresponsible, arbitrary, and oppressive power. Mr. Chew gives a vivid narrative of this struggle, and does not exaggerate the services of Mr. Everett to what are now the United Methodist Free Churches. James Everett was, in many respects, a grand character. In him was the stuff of which Christian heroes and martyrs have been made. We are thankful for this memorial of him: our only regret is that, although it is so ably and conscientiously written, it should be so diffuse.

FOREIGN MISCELLANY.

A Paris telegram states that M. Gustave Doré, the painter, is seriously ill.

Longfellow is said to be seriously ill at his house at Cambridge, Massachusetts.

Signor Saffi, having refused to take the oaths as a member of the Italian Chamber of Deputies, has resigned his seat.

The German State Council has determined to prohibit the importation of American potatoes, in order to shut out the Colorado beetle disease.

The Government of the Grand Duchy of Saxe-Coburg has decided to permit the practice of cremation instead of burial.

The famine news from Asia Minor continues bad. It is stated that cases of death from starvation are occurring, and many instances of insanity from the same cause.

We learn from Shanghai that there is a possibility of the selection of the son of Prince Chun for the throne of China being upset. Instead of the Empress having committed suicide, it is stated that Her Majesty is *en route*.

The experiment of introducing English hares in Australia has proved most successful. Coursing has become a colonial sport, hares are plentiful, and English greyhounds of the best blood have been imported.

The Turkish Government has decided to take an important step in connection with its railway system. The project of continuing the line of railway in Roumania, so that it may join the Austrian railways, is to be carried out.

A telegram from Cape Town states that much excitement has been created in Natal by Lord Carnarvon's despatches respecting the native chief Langalibalele and Bishop Colenso's pamphlet. The bishop had had a two hours' interview with Langalibalele.

In the action for libel brought by General de Wimpffen against M. de Cassagnac, which has been tried in Paris, judgment has been given in favour of the defendant on all counts, and the plaintiff has been condemned to pay the costs of the trial.

Very severe weather is reported in America. The East River is blockaded with ice, and the shipping on the Hudson River is seriously impeded. In all parts of the States travelling is almost suspended, and the condition of things is without parallel in the history of the last forty years.

THE HEALTH OF PRINCE BISMARCK is the subject of a special Berlin telegram:—“He has uttered no word implying an intention to resign, but he is frequently ailing, and his friends are anxious to restrain him from overworking himself. The prince will be sixty this year, and is likely to remain at the head of affairs as long as his health holds out.”

GARIBALDI'S TIBER PROJECT.—Garibaldi has formally commissioned two engineers, Signor Landi and Signor Giordano, to survey the Tevere. The Government has sanctioned this preliminary proceeding, and will give orders to facilitate the movements of those who carry it out.

THE GUICOWAR OF BARODA.—Official instructions for the trial of the Guicowar of Baroda have been published. The prisoner is accused of having bribed some of Colonel Phayre's servants to act as spies, and to cause injury to him, or remove him by poison; and Sir Richard Couch has been invested with full power, as President of the Commission, to guide the whole course of the proceedings.

THE FRENCH LEGISLATURE.—Sunday week was the fourth anniversary of the election of the French National Assembly. In the casual elections which have since been held for vacancies in that body, the Left has won 156 seats, the Moderate Right 20, the Legitimists 3, and the Bonapartists 12. At these elections 6,638,000 votes have been given for the Republic, 1,061,000 for the Empire, 2,070,000 for Monarchy, and 476,000 for Legitimacy, showing a majority of nearly three millions for the Republic.

SOUTH AFRICA.—Sir Benjamin Pine has been recalled, and Sir E. Buller has been appointed Governor of Natal. Langalibalele is to be released, but he is not to return to Natal; he is to be liberated, and is to reside in the colony under surveillance. The *Natal Mercury* states that the Secretary of State has instructed the Governor to pay Bishop Colenso 120*l.* to cover the expenses of his visit to England; but should this vote come before the Legislature, it will probably be rejected as an insult to the colonists.

UNIVERSITY OF LONDON.

CLASSIFIED MATRICULATION LIST, JAN. 1875.

The following is a classified list of candidates who passed the late examination for matriculation:—

HONOURS DIVISION.—William Hare Findlay,* Woodhouse-grove School and New College, Eastbourne; William Theodore Aquila Barber,† New Kingswood School; Francis Charles Montague,‡ University College and School; Henry George White,§ private study; Richard Smith Osler,|| University College and School; Berry Alfred Berry, Philological School; Joseph Jacobs, Sydenham Grammar School and University, and St. John's Cambridge; Frederick William Woodcock, private study; Charles Henry Bowden, St. Mark's College, Chelsea; Alfred Boyce Shaw, New Kingswood School; Hugh Clarence Bourne, Mr. Laoy's and University College Schools; Lindsay Clark, Edenford School and Grammar School Doncaster, and Rossal.

FIRST DIVISION.—Frederick Allen, High-street School, Bideford, and Wesleyan, Taunton; Giles Andrew, private study; Alfred Hodgetts Atkins, private study; Samuel Barratt, Royal College of Science, Dublin, and private study; Henry Thurstan Bassett, Edgbaston Proprietary School and private tuition; John Wesley Bell, private study; William Henry Berry, Wesley College, Sheffield; William Jones Birtill, Ockbrook and Fulneck Schools; Pramatha Nath Bose, Kishnagar, St. Xavier's, and University Colleges; Thomas Bramfitt, Wesleyan College, Richmond; Edwin Francis Ashworth Briggs, Tottenhall College, and Christ's, Cambridge; William Bryant, private study; John Howard Champ, Nonconformist Grammar School, Bishop Stortford; William Kellman Chandler, Codrington and Olapham Grammar Schools; William Chapple, Birkbeck Schools, Peckham, King's, and private study; William Clark, King's School, Gloucester; George Herman Collier, Uppingham School, and King's College; Samuel Francis Collier, Bickerton House, Southport; Robert Dailey, private study and tuition; Manakji Nasarwangi Dalal, Elphinstone College, Bombay; Norman Dalton, Christ's College, Finchley; Walter Vernon Daniell, University College School; Thomas Davies, Baptist College, Pontypool; Thomas Vincent Dickinson, King's College School; William Gilbert Dickinson, St. John's College, Hurstpierpoint, and private study; Robert Woodhouse Dimock, private study; William Henry Dobie, Marlborough College; Thos. William Douglas, private study; Charles Downing,

* Exhibition of thirty pounds per annum for two years.

† Exhibition of twenty pounds per annum for two years.

‡ Exhibition of fifteen pounds per annum for two years.

§ Disqualified by age for first prize.

|| Prize of ten pounds.

International (Bruchsal) and Harewood Colleges; William James Foxell, North London Collegiate School, and private study; Michael Frankland, private study; William Fream, Royal College of Science, Dublin, and private study; W. H. Fuller, South African College, and private tuition; William Ayton Gostling, City of London School, and private study; John Edwin Gould, private study; William Hall Griffin, University College School; Wintour Frederick Gwinnell, Birkbeck Institute, University College, and private study; George Newman Hall, Mission School, Blackheath; Basil Edward Hardy, Highgate Grammar School, and private study; George Francis Hardy, private study; Francis Washington Everard Hare, Fettes College, Edinburgh, and private tuition; Walter Robert Thomas Hawkins, private study; Charles Le Poer Trench Heaslop, Royal Naval School and private study; William Havelock Hill, Congregational, Lewisham, and University School, Hastings; Robert Henry Hind, private study; Benjamin Hodinott, Wesleyan College, Taunton; Hugh Milbourne Jackson, International College, and University College School; William Johnston, private study; Charles Montagu Handfield Jones, Rugby School, and Royal School of Mines; Thomas Rees Jones, University College of Wales; Philip Kerney, private study; James Kilroe, private study; Robert Brewer Lee, Peckham College School, and private tuition; William McLeish, private study; Alexander Neale, King's College School, University, and Victor House; Geoffrey New, Rev. D. Davis's School, Lancaster; Thomas Milman Newbery, private study; Wilfred Harry Nicholas, Springfield School, Chelmsford, and private study; Arthur William Norman, private study and tuition; George Patterson, Wesleyan College, Richmond; Edward Penny, Milton Abbas School, and Guy's Hospital; Westby Brook Perceval, Christ's College School, New Zealand, and Stonyhurst; William Pollard, private study; Thomas Raven, private study; Seymour Boyer Relton, King's College, and private study and tuition; Thomas Henry Richards, private study; Stanley Rogers, City of London School, Trinity College, Cambridge, and private study; Stuart Arthur Russell, University College School; Henry Schacht, Blackheath Proprietary School; Herbert West Seager, private study; Percy Edward Shearman, King's College School; John Frederick William Silk, Hoddesdon and Cranbrook Grammar Schools; Robert Percy Smith, private study and tuition; William Robert Stokes, private study; Thomas George Stonham, Clifton House, Eastbourne; Walter Barnett Styer, University College School; William John Threlfall, private study; Peter Henry Trachy, private study; Horace William Turner, Congregational, Lewisham, and University School, Hastings; Isaac Vaughan, private study and tuition; Charles Henry Vinco, Borough-road Training College, and private study; Herbert Warren, Pembroke (Bayswater), and University Colleges; Thomas William Willis, Burnley Grammar School and private tuition; Frederick Luke Wiseman, Sutherland House, Highgate; Alban Henry Wright, St. Mark's College, Chelsea; James Thomas Wright, Borough-road Training College, and private study; John Kyme Wright, Philberts, Maidenhead, and Amersham House; Robert Blake Yardley, Loxden House, Reigate, and Victor House.

SECOND DIVISION.—Theodore Frederick Pennington Adolphus, King's College and School; Samuel Allman, private study; James Armstrong, Blackburn Science and Art School and Chester Training College; Charles Ernest Ashton, the Oratory School, Edgbaston; Anundrao Atmaram, University College and private tuition; Edwin Galliers Baker, Chandos House, Hereford, and private study; James Ball, Winchester Training College and private study; George Houghton Bardwell, Seckford Grammar School and private study; Gilbert Harry Barling, private study; Thomas David Barnes, Lesseyton College and Wesleyan, Taunton; George Thomas Baron, private study; Henry England Barren, King's College School and private study; Frederick Thomas Bayes, Norfolk County School; William Henry Bentley, Drax Grammar School and private study; George Frederick Berry, Wesley College, Sheffield; George Coulson Robins Bull, Epsom College; Dudley Wilmot Buxton, University College and private study; Frank Caldecott, private study; Matthew Carnelley, Manchester Grammar School and Owen's College; Edward Andrew Chapham, St. Boniface, Warminster, and St. Augustine, Canterbury; Edwin Charles, University College of Wales; James Shorter Clack, private study; Reginald James Brewer Clements, Messrs. Allen's School, Dawlish; Henry Coley, Spring Hill College; Joseph Henry Collymore, King's College School; Samuel Frederick Connolly, St. Joseph's College, Clapham; Ernest Henry Cooper, Bristol Trade and Mining School and College of Science, Dublin; John Joseph Cooper, private study; Millice Culpin, private study; David Hugo Daniel, Cowbridge School; Emile Cornet D'Anquier, private study and tuition; William Henry David, Dalglish Place School, Limehouse, and private tuition; John Humphreys David, Grove Park School, Wrexham, and private study and tuition; John Arthur Diggle, private study; Samuel Dixon, Owen's College; George Kildare Dobbs, private study; Sidney Herbert Drinkwater, private study; Leonard Herbert Edminson, Old Trafford School; Horace Ynyr Everest, Belvidere House, Norwood, and private study; Herbert Robert Fennis, Chester Training College; Charles Henry Ernest Fletcher, Cheltenham College; George Ernest Fooks, Harrow

School and St. Bartholomew's Hospital; Herbert Knowles Fuller, Weymouth College School and private study; Alfred Gardner, Mission School, Blackheath; Albert Farrar Gatliff, Alston College, Preston; Ernest Compton Gill, Blackheath Proprietary School and private study; Albert William Graham, Monmouth Grammar School and St. Bartholomew; Philip Rhys Griffiths, Trecynon Seminary, Aberdare, and University College; Henry Thomas Groom, Clevedon College, Northampton, and St. Bartholomew; George Hays, King's College and private study; Francis Metcalfe Haythornthwaite, Giggleswick Grammar School; Robert Nesbit Hormazdi, Pembridge (Bayswater) and Regent's Park Colleges; James Atkinson Hosker, South Penge Park College; Oliver Howl, New College, Eastbourne; Edward Hughes, private study and tuition; Arthur Patrick Cox Irwin, St. Joseph's College, Olapham; Hyman Isaacs, Jews' Free School; John Jenkins, private study; Thomas George Johnson, Bishop's School, Mussoorie, and University and Victoria Colleges; James Joseph Keir, private study; Charles Henry Kempthorne, private study; Peter Slade Kendall, University College; Arthur Herbert Latter, King's School, Canterbury, and private study; Frederick William Lerow, University College School and private study; Charles Adashead, private study; Anthony Lucy, Arthur Pearson Luff, private study; Angus Mason Mackay, private study; Robert Bidwell Matson, Culham College and private study; George Liddell Miller, private study; William Milne, private study; Frederick Morton, York Training College and private study; Archibald Grant Munro, Queen's College, Cambridge, and private study; David Nicoll, private study; Frederic Harvey Norvill, Royal College, Mauritius, King's, and private study; James Pankhurst, private study; Parfitt, James John, Prior Park College; Henry Parkes, Clifton and King's College and private tuition; Isaac Patchett, private study; Thomas Pemberton Pemberton, King Edward's School, Birmingham; William Penhall, Grange St. Leonard's, King's, and private tuition; Francis William Pixley, private study; Richard Prothero, Liverpool College and University College of Wales; Fulwar Skipwith Pryse, private study; Thomas Rees, private tuition; Arthur Cresswell Rich, King William's College and private study; William John Clunies Ross, private study; David John Rygate, City of London School; William Edward Ryles, Rev. R. K. Benningfield's School and private study; William Herbert Sampson, University College and private study; Lewis Raphael Schloss, University College School; Nicolai Christian Schon, Old Trafford School and Owen's College; Henry James Sheppard, Bedford Commercial School and private study; John Shirley, private study; George Palgrave Simpson, private study; Richard Sisley, Reading School and private tuition; Thomas Edward Peter Slatford, private study; John Smith, City of London School and private tuition; Thomas William Smith, private study; Charles Robert Snell, private tuition; William Spong, Epsom College; Thomas Wingate Sprague, private study; Wilson Stuckey, Wellington College and private study; Harold Swale, private study; James Henry Tuckwell, Messrs. Allen's School, Sheffield, and private study; John Wain, private study; William Wakeford, Nelson House, Devonport, and private study and tuition; Harold Wallis, University College School; Christopher James Watkins, King's School, Sherburne, and King's College School; William Goldborough Whittam, Giggleswick Grammar School; Thomas Benjamin Williams, St. Peter's College, Peterborough, and private study; William Williamson, private study; William Leonard Wills, Sutton Coldfield Grammar School; Ernest Wootton, private study; Henry Edward Worsley, King's College School and private study.

DR. HALLEY ON THE LATE JOSHUA WILSON.

Dr. Halley has recently been writing in the *Congregationalist* a series of very interesting papers entitled "Recollections of Old Dissent." They are papers that often convey otherwise inaccessible information, and that give us just such sketches of the past generation as we delight to read. As Dr. Halley, however, says, "Recollections of Old Dissent" is not altogether an inappropriate title for a paper on Joshua Wilson. Mr. Joshua Wilson belonged to our own day, but he was, essentially, an old Dissenter; and so, after all, the classification may be justified, and what Dr. Halley says is otherwise sufficient, "I wish to gratify my own feelings by saying at once what I have to say of him personally."

After some notices of early life, and contrasts between Thomas Wilson, the chapel builder, and Joshua Wilson—but let us quote this as a bit of good apposite writing:—

Had the father been endowed with the cautious spirit of his son, he never would have built half the chapels he did in his time. Had the son possessed the promptitude of his father, he would not have had patience quietly and slowly to have collected the books for the Congregational Library, intended for the benefit of the denomination of which both father and son were distinguished friends and benefactors. The son seemed to act upon the principle—Do nothing unless you can do it well: the father upon the opposite—Do what good you can, and run the risk of doing badly rather than doing nothing at all. As I knew them both intimately for many years, I am thankful for the good both accomplished, though in ways so very different.

We are next told how Joshua Wilson studied for the Bar, but did not practise his profession. Now let us take some good brief characteristics:—

He did, I believe, read the newspapers, but he seemed to care very little about their news, and still less about their opinions. In politics he steadily adhered to great principles, but cared little for the disputes of parties. Lord John Russell was the only political leader of whom I ever heard him speak with much interest; but then Lord John bore a family name which he venerated, and was at that time zealously engaged in the cause of religious liberty, especially in the repeal of the Test and Corporation Acts.

We read this with interest:—

His favourite study, undoubtedly, was history, and especially the history of English Nonconformity. Of Nonconformist ministers and churches he seemed to me to know all that was worth knowing, and a great deal that many readers would think not worth the time and trouble of learning. His knowledge was as remarkable for its minute accuracy as it was for its wide extent. It may seem presumptuous to say of him, but I do presume to say it: I believe no man ever knew so much about the minute history of Nonconformity as our lamented friend. He was thoroughly acquainted with the biography of every Nonconformist minister who has been at all distinguished for his preaching, his writings, his labours, his good services of any kind. On hearing him talk of Owen or Baxter, of Howe or Bates, of Watts or Doddridge, a stranger would suppose he had made the life and works of that man his long and especial study. But if in the course of conversation Nonconformist ministers of small celebrity were mentioned, he was never at a loss to give some account of them. He must have dearly loved Nonconformity, or he would not have devoted so much of his time to pleasant intercourse with its founders and their followers, as they sustained it down to his own age.

He knew more than any man I ever conversed with of the outside as well as the inside, of books relating to Dissenting literature. By the outside I do not mean the titles, dates, and editions with which some critics are so wonderfully well acquainted, but the events which gave occasion for them, the circumstances under which they were written, the certainty or the doubtfulness of the author, the object and intention of his writing, the manner and extent in which his purpose was accomplished, the influence of his work upon others, and the estimation in which he was held by various parties, until it was gradually forgotten, or took its place in the permanent literature of the language. How much he knew of the inside of books connected with Dissenting literature I need not stay to explain, as it will appear in all that can be said about him. By Dissenting literature I mean all that relates to Dissenters, whether written by them or their opponents, or indeed by anybody, friend or foe, who had anything to say about them or their works.

Dr. Halley goes on to refer to Mr. Wilson's services in the Lady Hewley case, to the interest he took in the old *Congregational Magazine* and the *Eclectic Review*, and to his supreme interest in all Nonconformist literature. That lasted until his death, and in his will he left his very valuable library to the present Farringdon-street Institution, which will, no doubt, place it at the best advantage.

Some institutions benefited as it seems largely by Mr. Wilson's benevolent disposition, but as far as we can gather his sympathies in this direction were mainly of a denominational cast. But, whoever wishes to have the best description of Joshua Wilson that has yet been written should buy the *Congregationalist*—and every one of Dr. Halley's papers will be found to possess an equal interest to this.

Miscellaneous.

THE TOMB OF JOHN HOWARD.—Count Sollohub, of the Ministry of Justice at St. Petersburg, has forwarded to the Howard Association, 5, Bishopsgate Without, London, of which body he is a corresponding member, a photograph of the tomb of John Howard, who died near Kherson, in the south of Russia, eighty-five years ago, January, 1790. The tomb consists of a plain obelisk, surrounded by a circular wall in which is a large gate of ironwork. In a letter to Mr. Tallack, accompanying the photograph, the count remarks: "Owing to neglect and the lapse of time, some of the stones of the obelisk have fallen down. I have therefore brought the matter under the notice of the Minister of the Interior, and he has given the needful directions respecting it. The municipality of Kherson will erect a new monument before long, and it is already being prepared. When completed I hope to be able to send you a photograph of that also."

THE LORD CHIEF JUSTICE AND THE BAR.—The Lord Chief Justice presided on Friday at the annual meeting, in the Middle Temple Hall, of the Barristers' Benevolent Society, an institution founded a year ago under the auspices of Lord Coleridge and the leading members of the bar. There was a very large attendance of all the leading members of the profession. Sir Henry James, Q.C., in proposing the thanks of the meeting to the Lord Chief Justice, said that among the company present there were "those who could remember the time (now long ago) when we had in his lordship's person an advocate at the bar who to the highest skill united an eloquence which charmed all who listened to it, and was chastened and refined by the effects of scholarship and learning. In him we had a bright example to show that the study of the law and the practice of the profession do not necessarily narrow the mind, but that they are compatible with the higher power of being able to take a conspicuous part in the senate of the country, to take a leading share in the debates of the House of Commons, the capacity of exhibiting the highest gifts of forensic eloquence, and also 'the

applause of listening senates to command.' In him, too, we had the rare combination of justice, knowledge, and statesmanlike qualities which enabled this country to send a fitting representative to an international tribunal. While we are proud that in the past the English Bar has produced men who have sat on the judicial bench to administer justice with learning, with purity, and with discretion, there has never been a time when those pure and valued qualities which ought to adorn the bench were more happily exhibited than they are at this time in the judicial character of him who now presides over the Common Law Bench as Lord Chief Justice of England." Lord Coleridge then rose, and desired to have the honour of putting the resolution to the meeting, which was received with loud and long-sustained acclamations. The Lord Chief Justice, who, on rising to respond, was evidently deeply affected, his voice being broken with emotion, said:—"If I could only persuade myself that I deserved all that Sir Henry James has so eloquently said of me, I should feel that a long life of public labour had not been spent in vain. If the results of my life, at the bar and on the bench, have been such as to command, or to obtain, the approbation and confidence of the profession, I shall be indeed satisfied with my case. If those before whom I have administered justice so many years, and who are best qualified to judge, believe that I have maintained the upright character and the judicial integrity which have always distinguished the English Bench—if that be so, then indeed the dearest object of my life and the highest hope of my ambition have been abundantly realised." His lordship's observations were received with loud cheering, which was again renewed, when, accompanied by his distinguished supporters, he retired from the hall at the close of the meeting.

Cleanings.

According to an American paper, Mr. Sims Reeves is to be paid at the rate of £220 per night during his engagement in the United States.

The proverb of the pot calling the kettle black reappears in Japan under the form of "The sieve said to the needle, You have got a hole in your tail."

A Lowell mill-girl the other day said to a director who wished her to consent to a reduction of wages, "Before I'd do it, I'd see you and your whole graspin' set in Tophet, pumpin' thunder at three cents a clap."

While waiting at a railroad station, one ministerial brother asked another what his well-filled carpet bag contained? The answer was, referring to seven written sermons, "Dried tongue!"

"Off she goes!" said an Aberdeen lady, speaking of the train as it was starting. "You have mistaken the gender," said a gentleman, "this is the mail train."

A large portion of the swamps of Florida are said to be capable of producing 500 bushels of frogs to the acre, with alligators enough for fencing.

Lawyer: How do you identify this handkerchief? Witness: By its general appearance, and the fact that I have others like it. Counsel: That's no proof, for I have got one just like it in my pocket. Witness: I don't doubt that, as I have had more than one of the same sort stolen.

EARLY RHUBARB.—A writer in the *Newcastle Chronicle* says:—"The rhubarb that we see in the shops is a somewhat remarkable production. It is forced by the warmth of the waste water from the boilers of the factories in the neighbourhood of Leeds and Bradford, and has become a useful vegetable in January and February, when the market is bare of other materials for puddings or tarts."

THE POPE'S RAIMENT.—The Pope wears out during the year six white silk capuchins, which His Highness chiefly spoils by taking snuff; these cost Pius IX. 16*l.* a piece. His slippers, made of red cloth embroidered in gold, cost from 5*l.* to 6*l.* a pair, and half-a-dozen pairs are used during the year. It is said his cast-off garments are always burnt, no other use being thought sufficiently honourable for the clothes which have been worn by him.

ARTLESS INNOCENCE.—"How would you feel, my dear, if we were to meet a wolf?" asked an old lady to her little grandchild, with whom she was walking along a lonely country road. "Oh, grandmamma, I should be so frightened!" was the reply. "But I should stand in front of you and protect you," said the old lady. "Would you, grannie?" cried the child, clapping her hands with delight. "That would be nice! While the wolf was eating you I should have time to run away."

PLAIN FIGURES AND NO ABATEMENT.—A gentleman recently set a Scotch meeting in good humour again, which else threatened to be rather angry on church matters, by relating the following *apocryphal* anecdote of exaggeration:—"A Highland minister given somewhat to exaggeration in the pulpit, was remonstrated with by his clerk, and told of its ill effects upon the congregation. He replied that he was not aware of it, and wished the clerk the next time he did it, to give a cough by way of a hint. Soon after he was describing Sampson's tying the foxes' tails together. He said, 'The foxes in those days were much larger than ours, and they had tails twenty feet long.' 'Ahem!' came from the clerk's desk. 'That is,' continued the preacher, 'according to their measurement; but by ours they

were fifteen feet long.' 'Ahem!' louder than before. 'But as you may think this extravagant, we'll just say they were ten feet.' 'Ahem! ahem!' still more vigorous. The parson leaned over the pulpit, and shaking his head at the clerk, said, 'You may cough all night long, I'll nae take off a fut more. Would ye hae the foxes wi' nae tails at a'?'

THE SECRET OF LONG LIFE.—A writer in the *Press* prints the following letter received from Lord St. Leonards in 1871, in acknowledgment of the dedication of a book:—"Boyle Farm, 6th November, 1871.—My dear Sir,—Your kind present will be a great ornament to my library. I must altogether disclaim the possession of the secret of long life. My own great age—in my ninety-first year—is singular in this respect: its operation on the two classes to which I belong. I am the oldest peer in the House of Lords, and therefore I am called the father of the House. I am the oldest member of the Bar, and therefore I am called the father of the Bar. After so long a period, never withdrawing from the duties attached to the position which I have occupied, I have ultimately retired from public life, but still find myself called upon to exercise the faculties of which a kind Providence has left me in possession. I lead a life which seems likely to extend itself. I enter into no speculation, and have nothing to agitate me. I avoid all luxurious living, and limit myself to a moderate quantity of wine. I go early to bed, and my moderation is rewarded by a good night's sleep. I get up early, and am always down to a nine o'clock breakfast. I pass much of my time in reading. I live a happy life, for which I thank God, and submit myself to His guidance and mercy. This, then, is all the secret which I possess of long life.—Yours faithfully, S. LEONARDS."

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BIRTHS.

DODGSHUN.—Feb. 13, at 11, Vernon-road, Leeds, the wife of Edward Dodgshun, of a son.
JOHNSON.—Feb. 14, at Boston, Lincolnshire, the wife of the Rev. E. Johnson, of a daughter.
LIVENS.—Feb. 15, at 22, Harrison-place, Newcastle-on-Tyne, Mrs. G. B. Livens, of a daughter.

MARRIAGES.

MARSDEN—LEA.—Feb. 2, at the Baptist Chapel Osmaston-road, Derby, by the Rev. T. Goadby, the Rev. Henry Marsden, Baptist Minister, Mansfield, to Mary Ann, youngest daughter of the late Rev. Wm. Lea, Primitive Methodist minister, late of Sheffield.
FAIRBAIRNS—BATEMAN.—Feb. 10, at Upper Clapton Chapel, by the Rev. H. J. Gamble, William Henry, eldest son of William Fairbairns, to Katharine Mary, youngest daughter of the late Henry Bateman.
BOWMAN—HODGKINSON.—Feb. 11, at the Downs Congregational Church, Bowdon, by the Rev. H. Griffiths, assisted by the Rev. J. A. Macfadyen, George Bowman, M.D., Old Trafford, to Elizabeth Stanton, second daughter of George Hodgkinson, Esq., Haigh Lawn, Bowdon.

DEATHS.

MUDIE.—Feb. 3, at 6, Park-road, Regent's Park, James Mudie, aged seventy, eldest son of the late Mr. Mudie, of Coventry-street.
LAMBERT.—Feb. 12, at 125, Camden-road, N.W., Elizabeth Ann, wife of Mr. George Lambert, aged 54.
MACFARLANE.—Feb. 7, at 14, Victoria-road, Clapham Common, the Rev. John Macfarlane, LL.D., of Trinity Presbyterian Church, Clapham-road, in the sixty-eighth year of his age and forty-fourth of his ministry.
CHAMBERLAIN.—Feb. 14, aged twenty-seven, Mrs. Chamberlain, the wife of the Mayor of Birmingham.

FUNERAL REFORM.

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REPORT, 1874.
 The 50TH ANNUAL REPORT just issued, and the Balance-sheets for the year ending June 30, 1874, as rendered to the Board of Trade, can be obtained at either of the Society's Offices, or of any of its Agents.
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These well-known family medicines have had a continually-increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofula, General Debility, and all Diseases of the Nervous System, whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

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All who wish to preserve health and thus prolong life should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person who can read and think."

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Dec. 3, 1859.

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DU BARRY'S FOOD.—Dr. F. W. Bencke, Professor of Medicine in Ordinary to the University of Marburg, writes in the "Berlin Clinical Weekly," of April 8, 1872:—"I shall never forget that I owe the preservation of one of my children to the REVALENTA ARABICA. The child (not four months old) suffered from complete emaciation, with constant vomiting, which resisted all medical skill, and even the greatest care of two wet nurses. I tried Du Barry's Revalenta with the most astonishing success. The vomiting ceased immediately, and after living on this Food six weeks, the baby was restored to the most flourishing health. Similar success has attended all my experiments since with this Food, which I find contains four times as much nourishment as meat."

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Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair, I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1859."

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DU BARRY'S FOOD.—Dr. Livingstone, describing the province of Angola, in the "Journal of the London Geographical Society," mentions the happy state of the people, "who require neither physician nor medicine, their staff of life being the REVALENTA ARABICA FOOD, which keeps them perfectly free from disease—consumption, scrofula, cancer, &c., having been scarcely heard of among them; nor smallpox and measles for more than twenty years."

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